

THE AMERICAN ✠ CHURCH ✠ MONTHLY

Selden Peabody Delany, D.D., Editor

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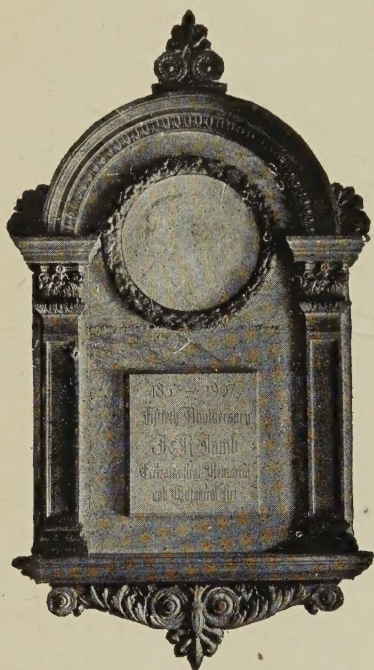
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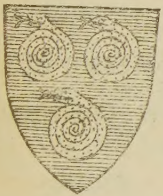
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Number 2

Editorial Policy

EVERY periodical journal must have a definite editorial policy. There can be no such policy if articles on every conceivable subject written from every possible standpoint appear in its pages. There should be distinctive principles for which the magazine stands and the articles, editorials, and book reviews should be in accordance with those principles. The editorial policy binds together the various contributions and gives the impression of unity and solidarity to the publication. Otherwise the readers would be bewildered and confused and would sooner or later grow weary of reading such a hodge-podge of conflicting opinions.

This does not mean, however, that each article in the magazine must be written by someone who holds precisely the theological or philosophical view of the editor. The point is that all the contributions must at least be orientated in the same direction. Each writer may contribute some positive suggestions referring to certain positions or principles with which the editor is in sympathy. These suggestions however must join the procession, as it were, along the line of the magazine's policy; it is very essential that they should not be colliding and clashing with the procession by moving in the opposite direction.

One of the best illustrations of a harmonious editorial policy that we know of is to be found in the new monthly entitled *Theology*, "A Monthly Journal of Historic Christianity," edited by the Rev. E. G. Selwyn, M.A., and published in London by the Society for Promoting Christian Knowledge, and in New York by the Macmillan Company. Its subscription price is only \$7.20, post free. We would gladly make our own the following statement of policy given in an editorial in the February number:

A generous notice of *Theology* which appeared in the *Times Literary Supplement* for January 20 calls for a word of comment. The reviewer was quick to discern in our first six numbers an Anglo-Catholic basis to the Journal, but added that many contributions had appeared from writers who were in no sense members of that school. We stand by both these elements of policy. The alternative to the first of them is that the Journal should have no point of view at all, or else that its point of view should be purely opportunist. We should regard both these expedients as inconsistent with our title: theology which is not in vital relation with some corporate and practical way of life seems to us unworthy of the name. At the same time our purpose is not mainly controversial, but constructive; and that we believe our articles have shown. As to the second feature

noted by the reviewer, the diversity of contributors, the reason is that what we want is knowledge, and for that we go to the best experts we know of, to whatever communion they belong, or even if they belong to none. We believe that every tradition of study which is seriously and sincerely seeking the truth will eventually come to confess the Church as its "pillar and ground"; and we therefore welcome learning of every kind.

Is the Freedom of the Press Possible?

IN that highly entertaining book, "The American Credo," by Messrs. Nathan and Mencken, it is boldly asserted that "there is really no such thing as an honest newspaper in America; if it were set up tomorrow it would perish within a month. Every journal, however rich and powerful, is the trembling slave of higher powers, some financial, some religious, and some political. It faces a multitude of censorships, all of them very potent. It is censored by the post office, by the Jewish advertisers, by the Catholic Church, by the Methodist, by the Prohibitionist, by the banking oligarchy of its town, and often by even more astounding authorities, including the Sinn Fein."

There is undoubtedly much truth in this indictment. It applies especially to newspapers and periodicals with huge circulations, that are supported mainly by their advertisements. It may be laid down as a general rule that the fewer the advertisements, the more free and honest are the utterances of any publication. Just at present we should say that religious journalism is the most unmuzzled and untrammelled of any journalism to be found in America. We have emerged from the period when almost every family subscribed to a religious weekly; consequently the religious

weeklies are not so attractive to advertisers as they used to be. From long acquaintance with their columns, we should say that editors of the *Living Church* and the *Churchman* are as fearless and honest in the expression of their opinions as any editors in the country. They are not even pro-English, nor pro-capitalist, nor pro-snobbish, as some recent meagrely informed critics of the American Episcopal Church might accuse them of being. We believe that they would not hesitate to publish an honest statement of facts bearing on any public or social or political controversy, no matter whose feelings might be hurt thereby.

As for our own humble function in the world of ideas, we do not hesitate to say that we are afraid of nobody. Neither labor unions nor capitalists, neither anti-saloon leagues nor liquor dealers' associations, neither Irish nor English, neither militarists nor pacifists, neither Catholics nor Methodists, neither low churchmen nor broad churchmen nor high churchmen, neither Jews nor anti-Semites, can terrify us in the slightest degree. Let anyone try it if he dares, and we shall expose him as a foe of free criticism and an enemy of the people.

What Is a Liberal?

MR. Harold Stearns, in his "Liberalism in America," quotes an interesting definition of liberalism by Mr. Max Eastman:

To be liberal is to be able to enter with one's imagination into any point-of-view that is proposed. This is a dangerous gift, but it is not fatal if one has the courage to stand by one's own point-of-view to the end—if one has the courage to suffer a personal defeat. A true liberal is one who when he repudiates an idea does so as one who

knows what it is to believe it. And when he accepts an idea, he *knows what it is* to reject it. He knows by a sympathetic intellectual experience—he is to that extent gifted with imagination and curiosity.

This appeals to us as an excellent definition. The term “liberal” should be used to describe an attitude of mind rather than a body of opinions. There are two contrasted classes of mind, and the minds of most of us belong to one or the other class. They are the liberal mind and the closed mind. Whether we belong to the liberal-minded or the closed-minded class may be due to congenital causes. We cannot say as to that. Though our sympathies are with the liberal-minded, we must admit that there is much to be said for keeping the mind closed—particularly when it has laid hold of God’s revealed truth. In that case it may be an excellent idea to avoid the draughts of erroneous doctrine and dangerous sophistries, by keeping the doors and windows of the mind shut. We prefer however to take our chances with the draughts.

One may rightly apply the term “liberal” to almost any type of thinker. A man may be a liberal Protestant or a liberal Catholic, a liberal radical or a liberal conservative, a liberal unionist or a liberal capitalist, a liberal Democrat or a liberal Republican. There are broad churchmen with liberal minds and broad churchmen with closed minds. We must however use these terms with discrimination. It would be an abuse of language, for example, to apply the term “liberal Catholics” to one who believed merely in certain selected Catholic doctrines and practices and rejected the rest. In that sense a “liberal Catholic” would be a contradiction in terms. A liberal Catholic is a Catholic who can enter with sympathy and understanding into any point-of-view that is proposed. Baron von Hügel and the Abbé

Bremond are liberal Catholics. If M. Bremond were not a liberal Catholic he could never have written the immensely valuable work on "*Histoire Litteraire du Sentiment Religieux en France*" of which thus far five volumes have appeared. The late George Tyrrell was a liberal Catholic until he ceased to be a Catholic and became a Modernist. Dr. Charles Gore is a liberal Catholic. So is the Bishop of Nassau.

As Mr. Eastman has said, liberalism is a dangerous gift, but not necessarily fatal if one has the courage to stand by one's convictions to the end. There is no reason why one should not hold doggedly to all points of Catholic doctrine, and yet be open-minded enough to try to appreciate the intellectual position of all sincere modern thinkers who are opposed to that doctrine. Indeed we venture to say that one liberal Catholic can do more to make the Catholic faith acceptable to modern men and women than a hundred Catholics with closed minds.

American Tendency to Uniformity

PROFESSOR George Santayana, in his recent book on "*Character and Opinion in the United States*," maintains that life in this country is a powerful solvent, which tends to bring us all to a uniform level. "We are all stamped," he says, "with an unmistakable muscular tension, cheery self-confidence and habitual challenge in the voice and eyes." The same influence "seems to neutralize every intellectual element, however tough and alien it may be, and to fuse it in the native good-will, complacency, thoughtlessness, and optimism."

By way of illustration he chooses the many million adherents of the Church of Rome, and shows how completely they have become amalgamated with the American spirit. Whether we wholly agree with him or not, we shall certainly be willing to admit that the following passage on page 47 is a brilliant bit of characterization :

This faith took shape during the decline of the Roman Empire ; it is full of large disillusion about this world and minute illusions about the other. It is ancient, metaphysical, poetic, elaborate, ascetic, autocratic, and intolerant. It confronts the boastful natural man, such as the American is, with a thousand denials and menaces. Everything in the American life is at the antipodes to such a system. Yet the American Catholic is entirely at peace. His tone in everything, even in religion, is cheerfully American. It is wonderful how silently, amicably, and happily he lives in a community whose spirit is profoundly hostile to that of his religion. He seems to take stock in his church as he might in a gold mine—sure it is a grand, dazzling, unique thing ; and perhaps he masks, even to himself, his purely imaginative ardor about it, with the pretext that it is sure to make his fortune both in this life and in the next. His church, he will tell you, is a first-rate church to belong to ; the priests are fine fellows like the policemen ; the Sisters are dear noble women, like his own sisters ; his parish is flourishing and always rebuilding its church and founding new schools, orphan asylums, sodalities, confraternities, perpetual adoration societies. No parish can raise so much money for any object, or if there are temporary troubles, the fact still remains that America has three Cardinals and that the Catholic religion is the biggest religion on earth. Attachment to his religion in such a temper brings him into no serious conflict with his Protestant neighbors. They live and meet on common ground.

Music, Dancing and Dress

WHEN the prodigal son returned from his wanderings, he was welcomed with music and dancing. We are not told what manner of dress the dancers wore. When the

elder son came in from the field and heard the music and dancing, he was angry and would not go in. It is to be feared that some of the modern critics of dancing bear considerable resemblance to the elder son. They refuse to sympathize with pleasure in any form, even when it is provided for the returning prodigal. They have inherited the Puritan contempt for all the gaieties of life. We wish at the outset to disassociate ourselves from such critics by saying that in our opinion dancing is a legitimate form of amusement for Christians, and that it may quite properly be accompanied by lively and alluring music.

It is interesting to note however that the prevailing modes in music, dancing, and dress, appear to have a distinct negro character and may undoubtedly be traced to a negro origin. Those sections of the negro race which were brought to these continents for the purpose of supplying us with slave labor have finally triumphed over their white oppressors by imposing upon us many of their cultural standards. The syncopated music of the Jazz band is negro music. Some of the latest dances, which consist chiefly in springing up and down on the toes with jelly-like and undulatory movements of the body, are negro dances. The dress of the younger women, which approaches as near the unadorned state of nature as our climate will allow, resembles more and more the way in which the women of the black and brown races adorn themselves. If these things do not represent a step backward in civilization, then at least we ought to revise our traditional dogma as to the supremacy of the white race.

In regard to the way in which women dress today, we refuse to allow ourselves to become unduly excited. If we do

not like the fashions that are at present in vogue, we need not be distressed; for the fashions of tomorrow will be different. Moreover we must not forget that the manner and the degree of clothing the human form are largely matters of convention. A bathing suit is conventionally proper for the bathing beach, but not for a dinner party. If we lived in the South Sea Islands, we might easily become accustomed to going about with a minimum amount of clothing, and would not consider ourselves immodest. The real objection to appearing in public in a state of nature is not that it would be immoral, but that it would be undignified. The less the human form is veiled, the less inclined are we to render it honor and respect. It has been traditional for all people who occupy positions of authority and dignity, such as kings or judges or priests, to wear garments that come down to their feet. This has had the effect of inspiring people with greater respect for their office. The more a man exposes his legs, the more he loses in dignity.

St. Paul gave directions that women should "adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." We wonder what he would have thought of bobbed hair. In any case his advice seems to have had little effect upon women from that day to this,—unless we except those who are in the religious life. Why then should we be so bold as to think that anything we can say will temper their mad desire to cut off their hair and shorten their skirts? Let us use moral suasion wherever we can. There is really no cause for a panic. In any case our most formidable ally is the northern winter. God help those who live in the south!

The Society of the Nazarene

IN justice to the Reverend Henry B. Wilson of Boonton, N. J., who is the founder and director of the Society of the Nazarene, we feel that it ought to be widely known that his work is not in any way connected with the work of Mr. Hickson. The sensational methods used by Mr. Hickson while he was in this country were disapproved of by the Society of the Nazarene. While we do not agree with all of the pre-suppositions as expressed in the publications of the Society of the Nazarene, especially the assumption that God has nothing to do with sickness, nevertheless we believe that the Society is doing much excellent work in bringing the healing power of Christ to bear upon numerous cases of sickness and suffering. We heartily believe in the power of faith to heal the sick; we believe in the restoration of the sacrament of unction as well as in the laying on of hands and the ministration of the Blessed Sacrament to the sick; and we believe that repentance is necessary to remove the obstacle of sin in order that the healing power of Christ may have free course. In all of these respects we sympathize thoroughly with the purposes and work of the Society of the Nazarene and we hope that its helpful mission will not be impeded by what many people consider unwise and questionable methods used by Mr. Hickson in his healing missions. The work of the Society of the Nazarene is certainly in keeping with Resolution 61 of the Lambeth Conference:

We therefore urge upon the clergy of the Anglican Communion the duty of a more thorough study of the many-sided enterprise of prayer in order that they may become more efficient teachers and trainers of their people in this work, so that through the daily practice of prayer and meditation the corporate faith of the Church may be renewed, and the fruit of the Spirit may be more manifest in the daily lives of professing Christians, and the power of Christ to heal may be released.

The Perilous Pursuit of Unity

REV. FREDERICK S. PENFOLD, D.D.

RELIGIOUS unity is only a hackneyed subject so long as it is discussed along conventional lines and it is along these lines that it is usually discussed. It is like the appeal to patriotism in its unfailing power to win applause and elicit enthusiasm. The assertions that unity is highly desirable and that everyone ought to do all in his power to bring it about strike upon the ear of the public with the same impact as do appeals to their interest in the "grand old flag"; "Breathes there a man with soul so dead, etc.?" Certainly not. No such person breathes, or if he does he dare not acknowledge the fact. But beyond the effervescence of this surface enthusiasm little is accomplished. For it is impossible to stir men deeply with the striking of chords of notes already very thoroughly struck: the notes that cover what is conceded on all hands—to wit, that a united Christendom would revolutionize missionary progress and make unprecedented headway against the forces of evil, that economically, spiritually and socially the divisions of Christendom are little less than crime; that the taint of schism renders nugatory much of the finest and most sanctified effort now being made; all these things are conceded everywhere and by all. To discuss them however fervidly and to the accompaniment of whatever applause gets nowhere because the changes have been rung enough on these bells. Yet to discuss unity from any other standpoint is to invite disapproval because such a discussion must sound pessimistic and negative. It is the throwing of cold water upon a fire which had better be kept burning brightly.

Yet it is to be doubted whether any worth-while results can ever be reached without looking the facts squarely in the face—that is to say examining into the reasons why unity is desirable—the ground for hoping it can ever be accomplished and the practical steps by which there is any hope of achievement.

It may very well be that we are in the stage of working up general desire for unity: that just so much of platitudinous sentiment must be talked, to bring all Christians to the point where they are willing to be interested in unity at all. But if so it is no more than a preliminary stage—even if it be *all* of that stage, which may be doubted. The next step remains to be taken and that step must be the looking over of the ground and the taking into account what obstacles have to be surmounted and what distance traveled; not to mention the strictest and most minute examination of the hope of unity—that is to say—what sort of unity is desired and why that particular sort would be desirable, and on what grounds rests the hope that it may be brought to pass. I have said that such discussion must sound pessimistic; however, it merely sounds so. In the same sense it is pessimistic for the tailor to look some times at the written dimensions of the garment he must make instead of keeping his eyes on the hopelessly inadequate bit of cloth out of which he must cut it. It makes the coat no smaller to measure it. It makes the cloth no larger to gaze raptly upon it. It is certainly an advantage for the tailor to acknowledge at an early stage in his operation that more cloth is necessary. Having these considerations in mind I proceed to speak of certain aspects of religious unity—as an ideal, as a possibility and as a menace.

I

I think it need not be debated that a great deal of effort and talk directed toward unity is put forth by people who concede that religious unity is going to come about of necessity: that religious unity is certainly coming in the world; that it is part of the divine plan and that there is no escape from it. And like all necessitarianism it works in one of two ways. Manicheism made matter necessarily evil—therefore I may punish my body by indulgence and so destroy it or I may mortify and distress it by asceticism. Universalism makes my salvation certain—and consequently I may cast up accounts and decide whether I will have it soon, and spend what I can of the interim in more or less strenuous righteousness, or have it late and employ all the time in my control in the following of my own sweet will. Likewise a necessary unity has merely to be awaited or else to be striven for at any sacrifice and with any painful effort. What must be, must be. If the scattered sheep of God are to be gathered into one earthly fold *nolens valens* and none of them left strangers and wanderers, then I may either let them run wild with perfect confidence in their finally being found and restored or else I may follow them feverishly with the materials of a new fold under my arm ready to erect it wherever the thickest crowd of them seems to be gathered. In a word necessitarianism makes too much wrongly directed activity or else it destroys whatever activity might be. A certainly coming shower in a rainy country causes no excitement. But in a dry country the inhabitants set out hurriedly any sort of vessels to catch the water—whatever is available—suitable or unsuitable—even if, when the water is caught, it may be useless because of the vessels in which it fell.

This idea, right or wrong, of the necessity of religious unity doubtless arises chiefly from the fact of our Lord's prayer that His disciples might all be one. It is easy to concede at once that since our Lord asked for it, it must come to pass. But I believe the matter debatable. Our Lord's prayer is just one of countless expressions of divine desire. Uttered indeed under peculiarly touching circumstances—but no more enlightening regarding divine longing than many another. To speak frankly and without irreverence, there are a great many things desired of God which He has never had—so many, indeed, that the natural inference regarding God's will in many instances is that it is meant to be finally accomplished under the conditions of eternity and not under the conditions of time and space. He is to present the church to Himself a "glorious church, not having spot or wrinkle or any such thing." But how can this refer to anything prior to the final restitution of all things? In a sinful world a church which is the sphere of spiritual progress must be to some extent corrupt and tainted with the thing it operates to cure. The term church covers a sphere or condition extending from sanctity and perfection at the top to that lowest stratum where the idea of God's will enters weakly and at rare intervals, like a minute sunbeam penetrating once in the twenty-four hours through a chink in the wall of a dungeon. The church is a workshop, not a wareroom. There must be in it, under conditions of mortality, unfinished pieces of work. Its perfection is potential in that it is perfectly adequate for the work. Its perfection can not become actual until the work is all done. Not only is the church an agency in the sphere of probation—but it is the chief instrument of probation. The law entered that sin might abound—and not only the Mosaic law but also the

law of Christ. The first demonstrated sin to the world—convinced the world of the inevitableness of sin without grace. The second not only generally convinces of sin but in particular convicts of sin. The first showed that all men are prone to sin. The second shows which men are prone to it even after God's grace has shown it not to be ineluctable. this probation is a process—a progression. It is not an act—not a thing done in the thinking of God. Human free will is an element in it and, indeed, the only element whose action, humanly speaking, can not be predicted. Either this is true or Universalism is true. They can not both be true. And if the catholic idea of the church is a verity then the perfect church is the church as she will appear when God has accomplished the number of his elect. And consequently the fulfillment of God's desires must be delayed that long. It is His own arrangement—he could make it otherwise if he would. But in giving to men an uncoerced will He has submitted to conditions such as we know and, in a manner of speaking, the accomplishment of his desires, like the satisfaction of the best human aspirations, can only come after much tribulation.

There is no valid reason why it should be supposed that the visible unity of Christendom is an exception to this state of things. Schism is pre-eminently the demonstration of self will. Rather than partaking of the nature of sin or being a phase of materialized sin, it is *the* sin. In it is revealed the very essence of sin rather more bare-facedly than in other forms of human self assertion. Let me say, parenthetically, that by these statements is intended only genuine schism. There is much actual schism which is not formal and much practical schism which has its origin in the most satisfying humility and the most genuine sincerity. But

so far as schismatic appearance indicates schism proper it is the carrying of the differentiation of human will from divine will into the very center of the saving activity of God. "Shall I take the members of Christ and make them the members of an harlot" says the apostle. The heinousness of sin therefore is the dragging into the mire of the renewed nature of man. The sin of schism is the very rending of the Corpus Mysiticum. Mortal sin separates the individual from God until it is repented of. Schism is an attempt, wittingly or unwittingly, to separate men from God by companies, by nations, by hemispheres. It is, I think, idle to allow that sin in any form can exist in the church while she does her work and at the same time to discriminate against one sin that is essentially sinful. That is, it is indefensible to hold that up to the end of this dispensation every or any sin will be found in some form in the field of wheat, but that the particular tare of religious division will have disappeared before that time.

Straightway someone answers—But the church is dependent upon her unity for the accomplishment of her divine mission. This is only partly true. To make it absolutely true is to shut God up in the church and postulate that He has built Himself into it to such an extent that He can only act within its scope. It is perfectly true that the church can not do divided all she might do were she united. But she can do something. She works now and does good work in spite of imperfections innumerable. Crippled and weakened and reduced by sin she yet does what work she accomplishes quite as well as the best work she could possibly do. An arctic glacier sloughs off from itself a field of ice whose dimensions are to be stated in furlongs or leagues. The currents drift it southward into warm seas. It is

broken on the rocks and other icebergs; it floats about for months—years may be. Gradually its bulk reduces and shrinks. It is melting. But the last cubic millimeter of it will remain at the temperature at which it congealed, until it melts. It does not warm through; itself is not heated. Molecules of it cease to be ice. That is all. Whatever there is of it is ice to the last. And it must be so with the church. Just as whole Christ is in every particle of the Eucharist so is whole Christ with His grace and His truth in whatever there is of the church anywhere at any time. "When the Son of Man cometh, think ye that he shall find faith on the earth?" Maybe not—very probably not. But so long as any of the church is here there will be in that remnant all the church there is or could be—so far as its utility to the needy soul is concerned.

Nor can anyone say that the divided church is an absolute dirimens to the accomplishment of God's will in salvation. I can not for myself, conceive that God would let men wreck His plan for the world—at least, wreck it beyond His own power to repair. There is a proper revealed way of extending the kingdom of God. We are nowhere assured that that is the end of God's resources. The sacrifice of Christ, by which redemption is made possible, is done once and for all and we know it can not be done again. Therefore, since it represents the last use of the purchasing power of God, He will not allow men to fritter it away in such manner that anyone who might or would profit by it shall be cheated of that benefit. The church is not only the method of salvation—the church is salvation. But not, necessarily, the church militant. This is the passing phase of the church. There is another phase, a final phase which will not pass. The purpose of God is to gather His elect into

that. If it cannot be done by the revealed method, then it will be done by some uncovenanted method. True enough, woe to him by whose self-will the revealed method—what one might call the natural method—has been frustrated or ignored. But it is hard to believe that God has so utterly committed himself to man's stupidity, selfishness and maladroitness that He can do no more to save a given soul than self-willed or besotted men will allow Him to do. We cannot shut up God's bowels of compassion whatever we may do to our own. The divisions of Christendom are the monstrous corporate sin of the race. But they cannot prevent the salvation of one single soul which in God's omniscience will follow a lead which God will show. One feels, therefore, that unity, while it may or may not happen in this dispensation, is not of the esse of the church, but of its bene esse. There is, whatever anyone says, an invisible church. It is not the organ of Christian propagation nor the orifice for either grace or truth. But it exists. It is within the visible church and without the visible church. And in that unseen church is genuine unity—the unity of God Himself who is the center and focussing point of all spiritual power as He is of material power. His material universe is one and His spiritual universe is one. They are one in Him and by Him. It is a unity, perfectly impregnable against human sin or human clumsiness. Man cannot hurt it. Man cannot make any impression upon it one way or the other. So that to feel, as many seem to feel, that dividing Christendom is the equivalent of partitioning off heaven or building barriers in the spiritual world is quite uncalled for and utterly presumptuous. Dividing Christendom is simply and solely endeavoring to frustrate the revealed

way of salvation—it is not defeating it nor is it really conceivable that it should be.

These considerations are not a defense of disunion. They are an endeavor to elaborate the proposition that religious unity is not bound to come in this world. It is desirable beyond the power of language to state. But if it has not *got* to happen then the attitude of Christians toward it is very different from what that attitude would be if unity were an assured fact. If it is bound to come we should be justified in seizing any form of it that presented itself on the chance of that being the guise in which unity ought to appear, hoping that an imperfect and unreal unity would some day blossom out into perfection and reality. If it has not got to happen then we ought to watch carefully lest spurious unity should creep upon us unawares. We must be careful lest we “have the form of unity but deny the power thereof.”

If, then, religious unity will not come in spite of us or independently of us, and the bringing about of it will be in a large measure through the instrumentality of men, we are bound to exercise circumspection with regard to the sort of unity toward which we shall direct our efforts. I maintain that the type and essential fashion of that unity is already determined. Our Lord's prayer for unity may or may not be answered in this world. But a corollary of that proposition is that whatever unity, if any, comes to stay—that is, whatever unity is allowed of God to transpire and fulfill the divine conception of unity within its own terms—must be the sort of unity for which He prayed. And that is the unity that exists between God the Father and God the Son. “That they all may be one as we are.” And again “That they all may be one as thou, Father, art

in me and I in Thee, that they also may be one in us." No unity can be more perfect than that between the persons in the Godhead, and yet this is the unity which is asked for the church. As the Fatherhood in the Godhead is the type of all fatherhood, as the love between the Persons in the Godhead is the original uncreated love from which all created love is derived, so the unity of mind and will between the Persons of the Godhead is the pattern of all unity of purpose and will in all intelligences. And more: these, as one may say, psychological, demonstrations of unity proceed from a unity of essence and of hypostases. What is prayed for then, for the church, is a form of unity existing in the very being of things unified. A unity of purpose and will and love is to be no more, however highly rated, than the functioning or necessary outward manifestation of a unity as deep as the common creative and redemptive force in operation upon the things unified. And, therefore, the essence of that unity is in activity external to men, that is to say, in God Himself. If religion is, as it must be, a reconstructive effort and a process of restoration, it is the endeavor to place things again on a footing where they may be called a real universe—a scheme of things radiating from a common center. In other words, restoration is the re-establishing of a connection between the center and the separated thing. The broken parts must be put in place again so that they may rotate about God as they were seen to do in the eternal will to create. It is patent that God cannot be left out of this transaction. Our whole soteriology hinges on the fact that what Christ did was done because man could not do it himself. Divine love made the act a necessity after human self-will had given the occasion. I cannot redeem myself without God—that is, I can-

not rejoin myself to God without God's help. The church is that scale of degrees by which the race is reunited to God—that is, brought back to its proper place in the scheme of the universe. If there is a oneness it is the oneness of God with souls in which the process is operative. Everything else is separation and schism. Everything else is isolation. If there is one soul perfectly reacting to the redemptive and restoring force that soul and God are the spiritual universe so far as it is shown in perfection. And if all the world beside is united into an inconceivably compact solidarity, then that solidarity is division and schism and a rending of the spiritual universe. Remember, we are talking about the unity for which our Lord prayed and our rational deductions from the terms of His prayer and what else we know of the scheme of salvation. Whatever may transpire in working toward unity is worthy or unworthy just as it happens. We are discussing now that unity toward which men should aim. And, manifestly, there can be nothing to aim at but real unity. Missing the mark, of course, will retard the process. Aiming at some other mark is delaying the first step in the process.

If these postulates are sound (we may call them assumptions, though I believe they are hardly debatable), it follows that a unity which is not unity unless it be oneness in God, can only be brought about by uniting spiritual units to God. Therefore their unity in or with each other is without value or efficacy or finality unless it be a unity in each other which subsists first in their unity with God. "I am *the* vine—ye are *the* branches." The vine is not the sum of the branches; also the relation of branch to branch is in the common connection with the vine. Grouping congenial and homogeneous branches does not consti-

tute the vine. Itself must exist before the branches and the real life of the whole is at all times its own.

By this basic thought much light is shed upon all notions of a unity which shall be the product of federation. If a federation of units or of organizations could produce unity it would be a fitting objective for sacrifice. But if it cannot give such unity as is final in form and positive in effect why strive for it? The answer is ready—that federation is a predisposing step; that it prepares the ground for the genuine article; that it propagates the idea and hope of real unity. With this reply I quarrel irreconcilably. To propose a unity which is not a unity is to do nothing but cloud the issue. We have now to fight against the purely psychological reasons why a given man is bound to a given sect—reasons of the most powerful sort, though intangible. The federation would but create a soil in which still more cogent psychological attachments would flourish. If a man will obstruct human freedom for the sake of a sect, what will he not do for the sake of a confederation for which he has already sacrificed the sect? Also it has taken centuries and infinite labor to bring men to see that there may exist a reason for seeking freedom from sectarian bondage—that is, bondage to a sect. It is too much to ask that he do all this over again. It is a volte face that no man ought to be able to accomplish more than once without harm to his character.

Further, to ask him to federate is to ask him to act upon a motive much less worthy, though at first sight more rational, than the motive that made him a sectary. The founder of his sect believed the old church to be one of several things, utterly lapsed, hopelessly corrupt, incomplete, overlaid with error, incurably erastianised. The

only trouble with these things is that they never were facts. They were false premises leading to a conclusion that would have been sound if the premises had been sound. Certainly the conclusive defection of the old church is sufficient reason for beginning at a new point in fervor and purity. But federation rests upon an entirely different basis. Here we have contrasted with the new, or purer, or more complete revelation of the reformer or sect founder, a proposal of an utterly human sort. Its motive must manifestly be not to establish a difficult truth, but to gain acceptance for an easy compromise. The sect began in a tour de force against the whole ecclesiastical world. The federation comes into being by reason of the willingness of men to give up the ideal of elevation in the interests of an economic and simplified peace. In the final stage it must be the death blow to zeal. There must be in it the end of propaganda and of the spirit of martyrdom. There is nothing to die for in what is no more than a *modus vivendi*. In seeking to live it is preposterous to die. Federation is the essence of "let-down" for all concerned.

In short, and as a by-product, federation must bring into being an attitude toward religion vastly inferior to that which, while it makes a peril of sectarianism, yet gives value and worthiness to sectaries. And all the while the matter of drawing men near to God in a unity of which He is the bond is farther and farther away. But of these points more hereafter.

One should not pass over the question of federation without asking some pertinent questions.

If federation, in the form in which it has been offered, is merely a *modus vivendi* for religious sects, then it is not even an attempt at unity. To prove that sects can do

business contemporaneously in a given territory with the minimum of prejudice to one another by means of conventions entered into by them is accomplishing no more than pointing to, let us say, the Y. M. C. A. and a distillery in neighboring city blocks. These two institutions prove that entities who pay taxes and submit to common laws can continue to follow diametrically opposed ideals without conflict. Any two intelligences can exist under laws to which both defer, however mutually contradictory their purpose. Federation in this stage is not even a first step toward unity.

To make federation effective as a unifying process or as a vestibule to unity there must be some search for a common ground. So far as there exists any common ground among Christian bodies now federated or seeking to federate it is so nebulous or so axiomatic that it has not yet touched the vitals of any organization concerned. In consequence federation has not accomplished anything good or bad save a certain lubrication of abraded parts of the body ecclesiastical. Obviously the common ground is not sufficient as a basis for any sort of solid union. But to extend that common ground means concession—mutual concession. That is, compromise. Now, what is to be compromised? Nothing less than points of difference between one philosophy of how the world is made and another philosophy of how the world is made. How are these matters to be compromised? The right to exist which each has enjoyed is the thesis that each is absolutely right to the exclusion of all other conflicting theories. Compromise means, then, that all are more or less wrong and more or less right. Complete rightness is to be found in, to borrow a term from the arithmetic, the greatest common divisor. And, more truly

here than elsewhere, the greatest common divisor is that number that will divide all without a remainder. Surely there will be no remainder. For what is left will be, when all is said and done, a convention of men. It will be farewell to all hope of absolute truth. And it is better for men to believe in the possibility of absolute truth even while they hold error than to give up hope of ever having it. A doctrinal compromise is the frank agreement among men that the truth is unattainable and that, since men must believe something or go mad, they will agree to believe that which they concede is in all probability erroneous and beyond doubt most uncertain. How can good come of this? How can the world be bettered? How can unity be achieved by it? How can men be joined to God? The point is, that if we are right in our notion of what constitutes unity, then doctrinal compromise is one very certain step in preventing the accomplishment of that unity.

But let us look a little more closely at compromise as a method before we leave it. If it is ever attempted on any large scale it will be proposed to the church—indeed churchmen of all schools have already advocated it in different forms as our sop to be thrown to Protestantism. What have we to compromise? If the Chicago-Lambeth settlement is permanent then we are estopped from considering as possible subjects for compromise the Scriptures, the Creeds, the two greater Sacraments and Apostolic Orders. Well, one asks, what else is there? When one comes to examine these four things it is difficult to point to a detail of the church's system not covered by one of them. Elasticity in services and allied things is a trivial matter. Protestants are not to be caught with such chaff. And, beside, leaving out the choir offices and such, what

space is there for any real elasticity? The rigidity of the liturgy is not a sixteenth century agreement. It is the outgrowth of the contact of human nature with the miracle of the Eucharist. It has taken hundreds of years to develop and crystallize, and we have no good ground for supposing that human nature, if it started in this decade without a single liturgical prejudice, would develop anything essentially different. Western vestments may be survivals of the garments of Roman patricians. But Greek, Syrian and Coptic vestments are not. So that a beginning at this time might carry along with it vestments exhibiting an ancestry traceable to the Carpathians and to Chicago without in the least militating against the tendency of human nature to produce under the conditions of convictional emotion and convictional imagination what it has produced in the two thousand years just passed. What uniformity there is must be traced to the fact that humanity reacts under a uniform supernatural treatment in a uniform manner.

Again let us suppose, as is commonly stated, that the age and the time and the degree of enlightenment to which we have attained make it difficult for moderns to accommodate themselves to the worship to which the church is habituated. What is the real difficulty? Is it not really in the doctrine rather than the practice? The worship of Christ present in the Eucharist will not be any more palatable under any fantastic or severe symbolism to the man who does not believe that Christ is objectively present in the Eucharist. The offering of the merits of Christ's passion to the blessed Trinity, however the Eucharist is offered, will not commend itself better to the man who does not believe that Christ is so sacrificed. The quadrilateral offers in effect to protestantism that it may make altars any

shape it chooses—but protestantism does not wish altars at all; that it may dress priests how it will—but it detests priests in any dress; that it may worship how it pleases if only it will accept the Nicene Creed—whereas the protestant knows that worship is changeable at will and that the creed is not, and therefore he will have none of it. In a word, the quadrilateral is an empty offer. It is the farmer telling the painter that he may paint the barn any color he wishes so long as it is red. And yet, empty as it is, this offer is as far as we can go in compromise. We are willing to compromise anything that does not matter. We only differ from protestants in that we have more things that matter. Our church then with a perfectly good will has taken up the position defined above. That is, that unity with God is the basis of unity and that anything may be considered negligible except the things that bind men to God. The gardener may trim the hedge at the top into any form, beautiful or grotesque, that pleases him. But he must keep his shears off the roots. If the roots are injured there will be no hedge to trim.

This examination of our own position puts us in a place where we can see how seriously wrong doctrinal compromise must be, no matter what the motive with which it is undertaken.

To begin with there is a certain merit in any religious belief—one means in any act of religious believing. Abraham believed God and it was counted to him for righteousness. Belief on what is supposed to be the best available evidence is worthy and commendable and dignified. Faith is beautiful even when given to what is really unlovely. Doctrinal compromise destroys faith—destroys it utterly. There is nothing left. For thereafter the act of belief

ceases to be the substance of things hoped for, the evidence of things unseen. There can be no saving grace in such beliefs—it can not be counted for righteousness that I believe in an irreducible minimum the very form and content of which is the result of human agreement. The stream can not rise higher than its source. Abraham believed God: my consent to a doctrinal compromise is not believing God. It is, no matter what Euphemisms are employed, believing in myself. The compromise is my agreement with minds like my own. And while human minds must function on religion as witnesses, formulators, codifiers and the like, remains the fact that Christianity is a revealed religion and revelation can not come from human minds save in the manner that it has come from Joseph Smith, Mary Eddy, Alexander Dowie, or Emanuel Swedenborg; and must be open to the sort of suspicion that greets their revelations. So that in its last analysis doctrinal compromise is the general assent to the fact that there is a tradition concerning a person called Christ, who may or may not have been historic, who may or may not have been God, who may or may not have been man, who may have been anything or nothing: but that the tradition concerning Him has a beneficent effect upon human conduct; and that since it is well to preserve the tradition it is sensible to crystallize the tradition in a form which will rouse the least objection in the greatest number of persons willing to be influenced by it at all. And this is the absolute end of faith.

I would go farther and assert that the only hope of unity lies along the complete sincerity and devotion of men to error. That is, that compromise is an actual retarding of progress. That, for the final agreement of men, it is vastly better that Congregationalists should remain complete Congre-

gationalists and Calvinists convinced Calvinists, and Lutherans real Lutherans. For in that state there is a keeping alive and an encouragement of the hope that the mind which is clinging fast to what it has may sometime have that to cling to which will satisfy and give rest and security. It is idle to make a supposed contrast between authoritarians and the opposite. There is no opposite among Christians of any name or form. Everyone believes on assurance and by whatever name it is called that assurance is authority, so far as it goes. But doctrinal compromise destroys every last vestige of authority for all persons compromised. Is it at all difficult to suppose a convinced Unitarian waiting at the end of a telephone wire to get the last news from the Federated Convention where his delegates are making for him the best terms they can and hoping that in the final form of agreement he will not be asked to believe in more than two persons in the Godhead? And is it hard to answer the question—what bearing in the mind of the devout Unitarian will these findings have on the actual existence of God?

Actually, and leaving out morality which is a by-product of religion, the supernatural and undiscoverable is essential to it. The elevating force of religion will only last so long as doctrine is bigger than men. When men are bigger than doctrine then it is time to cease worrying about what anyone believes or why. And when doctrine is the result of compromise and agreement then men will be bigger than doctrine.

Whether these theses are sound is as may be. But if they are we are driven to one single hope of unity. And that is the uniting of men, one by one, to a central thing. We do not like specially the Roman term "submission"—no one likes it except the Romans themselves. But is there any

other term to describe an act whereby a man submits? Unless we are entirely wrong in supposing that Christianity is a religion once for all revealed we are bound to believe that there is a deposit of truth which is the revealing of the mind of God, both as to fact and purpose, so far as man is capable of receiving it or profiting by it. And if we are deceived in this then the whole structure of Christianity is wrong and a beginning should be made at the beginning. But if we are right then the whole question of unity is a question of waiting until men will actually submit to facts, recognize things as they are and govern themselves by that view. Without this hope Christianity appears no more than a convention, always subject to revision, always waiting on further enlightenment, in perpetual flux and not for a moment central in any sense whatever. Indeed it is quite reasonably debatable whether the economic value of Christianity as a restraining influence is not greater than its supernatural claims and whether or not that minimum which we demand of it might not be more effectually brought about by purely prudential interest and motive.

The danger then in the hope of unity is that in wrongly, if zealously, working itself out it results in the throwing away of dirty water before one has obtained clean. Our age is an age of combination and merging. The so called practical world can not see why we should not combine forces which are obviously intended to accomplish like things—indeed we have difficulty seeing why ourselves. And what we must see is that merging is not unifying and that federating is not unifying and that compromising is not unifying. A warfare waged by free-lances, independents and guerillas is surely a dissipation of energy and prolific source of confusion and postponement of victory. But to

combine these elements under one standard is of no avail if by so doing we sacrifice the high patriotism that made that independent warfare possible. Every sect stands for a real, if wrongly conceived, effort to get at and use the truth. Combination such as is offered us must stand for the giving over of truth in the interests of peace. Federation is the mutual concession that all parties concerned are without right to enforce what they believe. Federation is the acknowledgement of the limitation of one sect by another—it is the recognition that what truth I believe is relative and can have no claim on anyone else. It means that a given man or sect accepts the position that he is probably wrong in his belief, or that he consents to the equal right of some one's else error to propagate itself, or that all men are in error to some extent, maybe utterly.

And the peril of it is that it transfers the point of interest from the center to the circumference. That is to say, it becomes of less consequence where God may be and of more consequence where the largest crowd of men may be. Unity is indicated as a thing in which men touch each other, whether or not they touch God. Let us suppose that we are federated. What happens—this: that our doctrine and polity must henceforth please our confederates whether or not it more or less adequately pleases God. As thus—the effort of a church is beyond doubt the endeavor to display God to the world—in its doctrine, in its ethics, in its polity, in its worship. The great obstacle in our own age is to get men to endure these things when the flavor of the supernatural is too strong for them. The reality of religion in primitive days is the ideal—it was nearest in time and space to our Lord and, we feel with justice, more adequately reproduced Him. How far can this line be followed under a condition of

federation? No farther than is politic having due regard to federated brethren. Whatever religious organization has voluntarily taken upon itself an obligation to remember and be tender of another religious organization is thereby estopped from letting itself go along the lines of consistent self demonstration. The time will come when men will not endure sound doctrine, says the apostle. That time will come the moment federation is a reality—and moreover, we shall have consented to this unwillingness and promised to treat it with due consideration. It is apparent then that federation turns the point of interest away from God. God can not lead me because I dare not follow Him beyond bounds which I have helped to establish. He must lead me within a clearly defined sphere in which I have promised to confine my spiritual adventures.

One point more—there are different sorts of assent. Some are worthy and some unworthy. The only sort which is of the smallest value to religion is the sort of assent in which a man assents because he has to—that is, that the evidence beats down his opposition, demolishes his prejudices, overwhelms him, blinds him with its brightness. The process by which this is accomplished is long or short but its end is the same. It is like conversion which may be the work of fifty minutes or fifty years. But if it be real there is an acquiescent state at the end of it, in which a man can not conceive of himself as being other than that which he has become—or believing anything but that which he has been convinced of by the overpowering force and logic of it. How can this sort of assent be brought about by a federated attitude toward religion? And how, with any other sort of assent, can men be brought to self-consecration and self-surrender? Is it not the end of all whole-mindedness and

single purpose? I can not be overwhelmed by the avalanche of truth when I admit the validity of my brother's overwhelming by something which must be to me at the same time a truth that appeals to him and an error that does not appeal to me.

Since, then, these perils cluster about tentative forms of unity, where is the hope of unity? Has one destroyed the hope and discouraged the hopeful by these arguments? Not at all: the hope of unity is exactly where it has always been—it is in submission. It is in joining men on, one at a time, to what God has seen fit to provide as a medium of junction with himself.

The Reformation settlement brought into use the term *via media* as describing the position of this church. Like many another child of the Reformation settlement it lived its short life and died—or should have died—or will shortly die. For when one has allowed due weight to the facts that the catholic religion has, in the Anglican communion, couched itself in soft terms, eased itself with ambiguities, decked itself out with modern terminology, adapted its polity to the popular phase of governmental experiment—there remains the fact that what we need of converts is an assent which amounts to submission. Our troubles crowd upon us within because we have not demanded it. Because we have welcomed the unconverted convert—blandished men with a velvet glove, and thereby stored up wrath for the time when the iron hand must appear. For the iron hand of religious authority must disclose itself in crises whether they be individual, local or church-wide. And one can not justly fault people who have accepted the church under false pretenses. Having these things before our eyes it would be unspeakable folly to seek to extend the area of mis-

understanding and half understanding, which is what we do every time we set about the establishment of tentative forms of external unity. There is no *via media* between religious freedom and religious authority. Gilding the pill does not change the medicinal qualities of it nor make it a remedy for a different ailment. Personally, Anglican customs and manners and general attitude may appeal to me more than Roman or Greek. But when I have got through the non-essentials, that is the gilding, there remains beneath the bitter (or it may be sweet) medicine of submission of mind and will to God through the church. It is true that we have gotten on without much parade of submission or any emphasis laid upon it. But in every crisis we find ourselves paying heavily for this secrecy and concealment. So that, actually, we have not gotten on at all. Nor shall we without genuine acceptance of supernatural revelation and the testimony on which we believe it. And by this growing self-knowledge we must see that to attempt to lead the world, or even to follow the world in some religious confederacy is but passing on to our neighbor the disease which has well nigh killed ourselves.

By all means then let us pray for unity and pray as earnestly and as hard as we can—for, if nothing more, the subjective effect of prayer will dispose us toward unity when the time and circumstances are ripe. Let us confer with everyone—confer so that differences are well and sensibly noted and recognized. It is well to remember the many things in which Christians are agreed but it is folly to maintain that our agreement is the cause of our conference. We confer because we do *not* agree. And the successful conference is one from which everyone returns having a clear idea of what his brother's error is and why it looks

like truth to him. Along this line lies the hope of establishing in the popular mind just what religious authority is. And it may well be that protestants will wake up and find that they have been all along what we know them to have been—that is authoritarians. Here also is the hope of demonstrating the rationality of the catholic religion—of exhibiting the genuineness of the church's historical claim and kindred matters. But let us do no more than pray and confer. We are convinced, that is if we are true churchmen, that to make another medium of union and concentration is needless and superfluous—that God has given a point in this world where men may know themselves to have reached the center.

I can fancy enthusiastic souls saying at this point—that this puts everything in status quo and robs them of their well meant and harmless activity. That is all quite true. Only it has been self deception to suppose that things had ever left the status quo. The furious outcry about unity and the essays toward federation have not budged the status quo—not an inch. Unity has been just as far off as ever all the time. These considerations merely make us aware of the true state of things and save us the dampening effect of the failure of our own abortive efforts. To obstruct reunion would be offense unforgivable. But to be led by intemperate zeal and sentiment into the delaying of genuine union by weakly following a form of spurious union under whatever external pressure, can not be a matter to which God is indifferent.

Mr. Chesterton and Liberty

REV. J. G. H. BARRY, D.D.

IT is nearly twenty years ago now—to be accurate, in 1902—that I one day read a notice of a forth-coming book by a man whose name was altogether unknown to me, though I had been keeping in pretty close touch with contemporary English literature, Mr. G. K. Chesterton. I forthwith rushed off to the bookseller's and asked for a copy of the book of which I had read, and was told that it had not yet come from the publishers, but that a copy would reach me in a few days. In a few days it did—a thin book bound in green cloth—and I sat down and for some hours was lost in a new world, a world full of new thrills and surprises. A fresh and fascinating personality looked out at me through the pages of "The Defendant"—for so the volume was entitled. What an hour that was, the hour when I opened with stirred expectancy the book of the new writer, and read:

In certain endless uplands, uplands like great flats gone dizzy, slopes that seem to contradict the idea that there is even such a thing as a level, and make us all realize that we live on a planet with a sloping roof, you will come from time to time upon whole valleys filled with loose rocks and boulders, so big as to be like mountains broken loose. The whole might be an experimental creation shattered and cast away. It is often difficult to believe that such cosmic refuse can have come together except by human means. The mildest and most cockney imagination conceives the place to be the scene of some war of giants. To me it is always associated with one idea, recurrent and at last instinctive. The scene was the scene of the stoning of some prehistoric prophet, a prophet as much more gigantic than after prophets as the boulders are more gigantic than the pebbles. He spoke some words—words that seemed shameful and tremendous—and the world, in terror, buried him under a wilderness of stones.

The place is the monument of an ancient fear. If we followed the same mood of fancy, it would be more difficult to imagine what awful hint or wild picture of the universe called forth that primal persecution, what secret of sensational thought lies buried under the brutal stones. For in our time the blasphemies are threadbare. Pessimism is now patently, as it always was essentially, more commonplace than piety. Profanity is now more than an affectation,—it is a convention. The curse against God is Exercise I. in the primer of minor poetry. It was not, assuredly, for such babyish solemnities that our imaginary prophet was stoned in the morning of the world. If we weigh the matter in the faultless scales of imagination, we see what is the real trend of humanity, we shall feel it most probable that he was stoned for saying that the grass was green and that the birds sang in the spring; for the mission of all the prophets from the beginning has not been so much the pointing out of heavens or hells as primarily the pointing out of the earth.

I quote at length because, for one thing, I fancy that "The Defendant" is not very widely known—and it ought to be; for it has the spontaneity and joy of the young Chesterton who has just discovered his method and delights himself in the practice of it. And, furthermore, it shows the constancy and seriousness of Mr. Chesterton's aim. He is not primarily, as so many seem to suppose, a humorist; he is as serious as Mr. Bernard Shaw. He is set upon opening our eyes to the things that we miss, or miss understanding—and they are many—because we do not look at them through our own eyes, but through the eyes of others—of others who, most likely, have not themselves really looked at them, but are assuming that they are what people have got into the habit of saying that they are. We go on from generation to generation repeating the same platitudes which we take to be the embodiments of supreme wisdom. We continue to talk about our search for truth, when there is nothing that ever so disturbs us as the discovery of a new

truth—or one new to us. We have to be shocked into reality—and hence Mr. Chesterton's method. He is regarded as the master of paradox; but that is because to most modern men fundamental truths have become paradoxical.

The hours that I so delightfully spent with "The Defendant" stimulated me to know if there were more of the same sort to be had. I again rushed to the bookseller, who did not know. Would he, I largely ordered, send to England and get any other books that Mr. Chesterton had published? The result was that after some weeks of impatient waiting the mail one morning brought me a package which on being opened disclosed two small volumes which today remain among my treasures. I wonder if many men in the United States possess "Greybeards at Play; Literature and Art for Old Gentlemen; Rhymes and Sketches," by Gilbert Chesterton? That is the full title of the thin volume bound in yellow boards that I took out of the package from the bookseller. I opened it and found wild pictures interpreted or commented on by as wild verses. There is not much point in quoting the verses while unable to reproduce the pictures, but perhaps one can convey a little of the atmosphere of the book. "The Oneness of the Philosopher with Nature" can be understood, at least partially, from the following:

I love to see the little stars
All dancing to one tune;
I think quite highly of the Sun,
And kindly of the Moon.
The million forests of the Earth
Come trooping in to tea.
The great Niagara waterfall
Is never shy with me.

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Into my ear the blushing Whale
Stammers his love. I know
Why the Rhinoceros is sad,
—Ah, child! 'twas long ago.

This book is a treasure; but it is not the same sort of a treasure as the volume that accompanied it and bears the same date—1900. “The Wild Knight and Other Poems,” made known another fascet of Chesterton’s genius—he is not only humorist and essayist: he is also the rarer thing, a true poet. One did not have to read beyond the first page to find that out.

Another tattered rhymster in the ring,
With but the old plea to the sneering schools,
That on him too, some sacred night in spring
Came the old frenzy of a hundred fools.

To make something: the old want dark and deep,
The thirst of men, the hunger of the stars,
Since first it tinged even the Eternal’s sleep,
With monstrous dreams of trees and towns and wars.

When all He made for the first time He saw,
Scattering stars as misers shake their pelf.
Then in the last strange wrath broke His own law,
And made a graven image of Himself.

At the end of the volume came “The Wild Knight,” the prelude of which discovers Mr. Chesterton in his deepest, most reverent mood. It is I suppose the best known of his poems; but it was not well known when I read it with exquisite joy. Here are some lines which ought to send those who do not know Chesterton’s poems in pursuit of them. Today they will not have to wait impatiently for the English mail.

The wasting thistle whitens on my crest,
 The barren grasses blow upon my spear,
 A green, pale pennon: blazon of wild faith
 And love of fruitless things: yea, of my love,
 Among the golden loves of all the knights,
 Alone: most hopeless, sweet, and blasphemous,
 The love of God

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 So with the wan waste grasses on my spear,
 I ride forever seeking after God.
 My hair grows whiter than my thistle plume,
 And all my limbs are loose; but in my eyes
 The star of an unconquerable praise:
 For in my soul one hope forever sings,
 That at the next white corner of the road
 My eyes may look on Him.

Since the discovery of "The Defendant," I have followed Mr. Chesterton through upwards of thirty volumes, and always with interest and pleasure—naturally, not always with the same interest or pleasure. His ventures into the field of fiction have not seemed to me inspired; and perhaps it might have been as well to have left a number of his newspaper productions to die quietly in the files of the papers in which they appeared. Still I have never felt that I was wasting my time on anything that he wrote. What has seemed to me to be the greatest worth of Mr. Chesterton has been his witness for the Christian religion. It has been a thing past valuing to have a layman who did not hesitate to speak to the world in no uncertain tones of the truth of religion, and ready at all times to defend it against attack. One might read the greater part of contemporary English literature without getting hold of any spiritual truth at all; one would end one's study with the conviction that if the Christian religion at all survived, it was but the negligible survival of

an outward and discredited superstition. Mr. Chesterton leaves no such impression; for him Christianity is very much alive indeed and quite able to take care of itself. And his reputation throughout the English-speaking world to-day proves that a man who respects his religion will himself be respected even by those who do not believe the religion. "Orthodoxy" is not a book that can be ignored however much its conclusions may be disliked.

It was naturally with a good deal of interest that one read that Mr. Chesterton was about to make his appearance on the lecture platform in the United States. One had got the impression that Mr. Chesterton was not devoted to us, and that he would never venture across the Atlantic. One was glad that this impression should turn out erroneous. One looked forward to seeing Chesterton the man, and hearing him speak. I found myself booked for a lecture on "The Perils of Health," which sounded Chestertonian enough, but not very attractive. I was pleasantly surprised to find that it really turned out to be a lecture on liberty.

It was of especial interest to me that this should be so because in my study of Chesterton since he rose above the literary horizon I had found that where I was most dissenting from him was in matters social. I was unable to reconcile his support of a dogmatic and authoritative religion, with his advocacy of something that it pleased him to call liberty, and which I should have called something else. Especially did I find increasingly disagreeable his constant pouring of scorn and contempt upon those who were interested in regulating or doing away altogether with the traffic in intoxicants. That he should not think such action wise was comprehensible—on all such questions there is room for difference of opinion; but that it should rouse such ire in his soul

was hardly to be understood in one who so uniformly had stood for the best interests of humanity. In the last book of his that I had read, he characterized prohibition as "a Moslem code about liquor." He says "we are told that certain rather crude colonials have established prohibition laws, which they tried to evade." Those, of course, are mere phrases; but we feel that we have got to do, not with a clever phraser, but with a man who has quite lost his mental balance when we read such lines as the following:

It is not a flippancy, but a fact, that the misfortune of the woman who has married a drunkard may have to be balanced against the misfortune of the one who has married a teetotaler. For the very definition of drunkenness may depend on the dogma of teetotalism. Drunkenness, it has been very truly observed, "may mean anything from *delirium tremens* to having a stronger head than the official appointed to conduct the examination." . . . Nine times out of ten the judgment on a navvy for hitting a woman is about as just as a judgment on him for not taking off his hat to a lady." ("The Superstition of Divorce," pp. 36, 54, 118.)

It was interesting, then, to find Mr. Chesterton lecturing upon liberty. And it was astonishing, to put it mildly, to find him at the very outset, and one must suppose quite unconsciously, invalidating his whole argument by a very common-place confusion of terms. He talked to us about rights: and he talked as though the word *rights* always and everywhere meant the same thing. He attempted no definition of that very ambiguous word; but lacking such definition, his whole argument was a mass of utterly confused thought. We were asked to jump from natural rights to conferred rights and back again, with no apparent consciousness that we had changed our position at all. It was stupefying.

There are, according to ordinary classifications, two sorts or orders of rights: natural rights and conferred or acquired rights. As to the first it seems commonly taken for granted that they exist: that something known as nature, with a large N, has endowed us with them at our birth; and that if we do not find that we have them in exercise it is that in some way we are being oppressed or defrauded. Now I am very sceptical about the existence of any such rights. No one has ever been able to make it clear to me just what they are and how they come to exist. Those who discuss them appear to think they have settled the matter by saying that they are ours by nature, that we are born with them. But if Nature has conferred any such rights, might it not be expected to look somewhat to the exercise of them? Now I find Nature is utterly regardless of them. If a living creature is born with any rights at all one of them would seem to be the right to eat and drink. What does Nature do about it? It will be said that Nature furnishes food and drink. That means that it supplies things that can be eaten and drunk in the world where the living creature is born; but does it show any interest in the creature getting them? If left to itself Nature produces much more life in a given area than can exist upon the food supply of the same area. The result is, not the benevolent care of Nature for natural rights, but the well-known struggle for existence and the survival of the fittest, that is, of those who manage somehow to get fed. Nature's attitude about these alleged rights seems to be, "I should worry."

No doubt we have had it impressed upon us from our earliest years that we "have the right" to certain things: notably, to life, liberty, and the pursuit of happiness. What

in fact happens? A boy goes to his school on a June morning and is instructed as to these rights. After the lesson he looks out of the window and feels the Call of the Wild; his soul is filled with visions; he sees baseball bats and fishing poles beckoning him; as in a mirage he sees the swimming pool with the spring-board projecting enticingly over it. As one in an hypnotic dream, he picks up his hat and moves to the door—and is rudely arrested by the teacher. The boy murmurs something about life, liberty and the pursuit of happiness, and is told that that does not apply in practical life—at least not for a boy. After he is twenty-one he will be able to act on his rights. Yet neither Nature nor a certain venerable historical document said anything about twenty-one!

The boy becomes twenty-one and is eager to act upon his suspended rights. But what happens? A war breaks out. The government of his country tells him that it needs him. It takes him in a draft; it clothes him in khaki and puts a rifle in his hand and places him in a trench before an enemy, and tells him to fight. If his soul had been filled with the theory of natural rights it is conceivable that he might mutter under his breath something about the inalienable endowments of man and the right to life, liberty and the pursuit of happiness—but it would not be safe to say it out loud. Let us hope that in the crisis of his country's life, he would forget all about the rights of nature.

But even assuming that such rights exist, and that to be deprived of them is oppression, there must be some limits to the exercise of them. Assuming that nature has endowed me with the right to food and drink, that cannot mean that I have an inalienable right to any sort of food and drink

that I may at any moment fancy. Not even Mr. Chesterton in his wildest mood would contend that it is some one's business to see that I am fed on roast pheasant and champagne each day if I happen to want them. If the correlative of the right to food and drink is the obligation of some one—society?—to afford me the opportunity to earn my food and drink, it can hardly be held that that obligation extends so far as to include the opportunity to earn every kind of food and drink that I may fancy. Neither can society be held to have violated the obligation put upon it by nature, if it arbitrarily eliminates from my dietary certain things that it thinks deleterious to it or to me.

It is hardly necessary to discuss the other class of rights: as they are conferred by the social organism, so rightly may they be taken away. The only thing that I am concerned to point out in this connection is that a man is not an independent unity rolling about in the world in a state of irresponsibility, which is often in people's minds when they talk about freedom; but a man is part of a social organization and whatever rights he may have are of necessity subordinate to the rights of the community. That the community should interfere with the individual as little as possible is good policy, but has nothing to do with rights. Modern society is a very rough and ready way of getting human affairs managed, and one need have no illusions as to the success with which up to date it has worked; but it is the only thing that stands between us and complete anarchy—so we may as well hold on to what we have. But we can only hold on to it at all by the severe repression of the anarchistic tendencies of human nature; by the strict subordination, that is, of the will of the individual to the

will of the community. I should be the last person in the world to contend that the community is always right in its decisions; but its decisions, which are assumed to be the decisions of the majority of the people, must be supported until we can invent a better form of government. Mr. Chesterton himself recognizes this in select cases, but it would seem that he would like to be the judge when the will of the majority is to be put in force and the judgment of the majority is to be accepted. He quite rightly declined at the time of his lecture to be drawn on the drink question. But we know where he stands. And some of his audience saw that his attitude on the drink question was implied in his whole discussion of the question of liberty. It was an easy guess that if he had not felt that it was bad manners for a foreign lecturer to attack the laws of the country where he was a guest he would have had something quite spicy to say about prohibition.

But the principle was there in what he did say. He spoke eloquently and feelingly of the soldiers in the late war, and compared their attitude with that of the Christian martyrs. The audience responded, one could feel, to the statement of patriotic motive. I myself could not help wondering why it was that if, in the interests of what it regarded as its welfare, the country might rightly, as I am convinced it rightly can, demand of any man the last cent of his property and the last drop of his blood, the same country, on the same ground of welfare, might not rightly demand of the same man the last drop of his beer?

Seeing the Wheels Go Round

REV. THEODORE HAYDN

NATIONAL and state governments are now wrestling with the problem of administration costs, due to the complexity and wasteful extravagance of governmental machinery. The "burning question" of the day is how to reduce budgets, lop off commissions, do away with unnecessary offices and officials and simplify the work of departments. Big business faces a similar problem. The reduction of overhead charges, the elimination of those workers who have little real work to do, economy in publicity and advertising (which has expanded beyond limits of usefulness)—all this is part of the problem of a "return to normalcy."

In the meanwhile, what is the church doing? Apparently moving with increasing momentum on the road of confusion and extravagance, even while other organizations are seeking to find their way off from the same broad highway. The present trend of ecclesiastical administration is in the direction of growing complexity and costliness, and evidence of this is before the parish priest when he opens his morning mail or looks at his weekly calendar.

There is no question as to the motives of those who have furthered this development. They are enthusiasts for the upbuilding of the church; and we laud and admire their enthusiasm, even while we criticize and question their methods. We acknowledge, too, our own responsibility. We have sat startled and amazed, or listless and inert, while they have adroitly pushed their programs through conventions. Has not the time arrived when we can discuss the results in the open with the same frankness with which we talk of them to intimates in the study?

Complexity isn't necessarily bad, nor is simplicity always good. The linotype, the watch, the mince pie, though complex, are proofs of advancing civilization. Both in speech, and in government, simplicity is the ideal. Governor Miller, of New York, and President Harding announce programs of economy and simplification which are generally approved, whether or not finally realized.

Machinery is a method of getting things done, but a mechanical age is apt to install new machinery and new systems without due forethought. Many a tractor has been bought for a hillside farm, where it was sheer extravagance, and big business has sometimes found card indexes more expensive than profitable. The reason for our haste to adopt new machinery is psychologically clear. We all have large remnants of childishness in our nature. We love to see the wheels go round. Like kittens chasing their tails, we are sure we are getting somewhere whenever we are in rapid motion. Like the fly on Æsop's chariot wheel, if there is a stir about us, we are wont to exclaim, "See what a dust I have raised." The love of seeing the wheels go round is the real explanation of our present craze for adding new and untested wheels to our ecclesiastical machinery. I am not sure it is a wholly sane explanation. Some of the charts which profess to make clear the new systems resemble nothing so much as some of the drawings my friends in the insane asylum used to be ever making—especially the perpetual motion chaps.

This is not the first age that has had an undue confidence in machinery. Some centuries ago the prophet Habakkuk complained of the men of his day "they sacrifice to their *net*, and burn incense unto their *drag*, because by these their portion is fat and their meat plenteous." And that we

might not fall into similar error, an apostle states clearly, "This is the victory that overcometh the world, even your faith." Complex machinery, large programs, elaborate movements, are a poor substitute for vital faith. The apostles "turned the world upside down," not by the power of organization, but by the power of faith. And the greatest divisions in, and losses to, the catholic church came in days of quite extensive machinery and powerful organization.

The trend toward complexity of ecclesiastical organization is not new. It was evident before the war and was greatly accentuated by it. Even the N. W. C. and the machinery that has come out of it is but an incident in the general trend, bulking large on our horizon, though actually only a conspicuous attack of a disease which was troubling us before. We agree cheerfully with those who hold that much good came out of it—"All things work together for good to those who love the Lord"—and the Prayer Book teaches us that attacks of disease are often remedial and disciplinary. We allude to it only to insist that out of it came a new frenzy of organization.

We are reaching agreement as to the resultant complexity. There are signs of a revulsion of sentiment. Editorials in *The Churchman*, articles in the *American Church Monthly* (surely not expressions of similar party feeling), and other straws here and there, show that the wind is beginning to blow from a new quarter. The Rev. James E. Freeman confesses that he thinks ill of "movements" now when he strenuously denies that the N. W. P. M. was another "movement" superimposed upon those already heavily burdened. The Bishop Coadjutor of Dallas declares to his convention that it has been a year of too

many campaigns and asks that the standing committee be given power to regulate campaigns and fix times and diocesan and parochial quotas. From across the sea the voice of the Bishop of Rochester speaks against "extravagant schemes and new departments," against "centralization—allowed to proceed to such an extent that a diocese has practically ceased to have much importance except as the vehicles by which money can be raised for central objects." With insight born of experience Corra Harris, in "My Son," portrays the inherent weakness of much that is lauded as "modern." And Professor Sperry in the January *Atlantic* cleverly voices the views of many a thoughtful parson, as does William J. Ellis in an article, "Why Don't the Churches Settle Things?" in February 12th *Saturday Evening Post*.

Our complexity of organization may be considered in three relationships—as it affects the church in America, in dioceses, and in parochial life.

A glance at any two Church Annuals of recent years will show the degree to which we have multiplied commissions, societies, guilds, etc. We have, *e.g.*: A Commission on the World Conference on Faith and Order, AND a Commission to confer with Eastern Orthodox Churches and Old Catholics, AND a Commission to continue conference with Congregational Signatories to the Concordat, AND a Commission on Christian Unity, AND a few committees with kindred tasks. We have a Commission on Revision of the Hymnal, AND a Commission on Church Music. We have a Commission on Woman's Work in the Church, AND a Commission on adapting the Office of Deaconess to present tasks of the church, ETC., ETC., Etc. And it is strongly to be suspected that the right hand of the church knows not

what its left hand doeth, especially in re Christian unity. For one of the above commissions seems to intimate to Congregationalists that "it is (no longer) evident to Christian men diligently reading Holy Scriptures and ancient authors that from the apostles' time there have been, etc.," while another seems to be telling the Orthodox Greeks that we are fully as Catholic as they, only we have been throwing out a smoke screen to deceive Protestants, so they might take us to be friends and allies!

It takes 18 closely printed pages of the Living Church Annual to list the officials belonging to the Presiding Bishop and Council, with the dependent provincial and diocesan replicas. It takes 50 more pages to give the other official institutions, general organization, guilds, etc., and these range from the Church Society for Promoting Christianity among the Jews (which has suspended or has been suspended just at the time when the Church Missions House is surrounded by Jews) to the K. O. W., that mysterious society, which was named on the Service Pledge Cards used at the Young People's Conferences under the N. W. C., but of which some (at least) of the official speakers had no tidings; from the PROTESTANT Episcopal (very PROTESTANT and mildly Episcopal) Society for the Promotion of Evangelical Knowledge, to the Clerical Union for the Maintenance and Defence of Catholic Principles; from the Church Socialist League, maintaining the rights of man, to the Church Temperance Society, active in curtailing those rights; from guilds for the saving of the soul, to guilds for the healing of the body; from the Sisters of the Tabernacle to the Sisters of Consolation.

A glance at the Missions House organization shows listed by name 30 secretaries, assistant secretaries, educational

secretaries, field secretaries, editorial secretaries, special secretaries, corresponding secretaries, executive secretaries and treasurers, not including the more humble and unnamed clerks, stenographers and bookkeepers, and also not including the secretaries of commissions under the departments, of which commissions the D. R. E. alone has twelve. We pay for all this. The *Bulletin* informs us that central expenses for salaries, publicity, travel and office allowances for 1921 exceed \$700,000.

We can hardly determine the merits of our new general and missionary machinery until it gets under full headway, except as we judge the probable merits of any new machine by our confidence in the inventor and makers. It is necessary here, therefore, not to slur over the fact that the former missionary administration had contrived, somehow, to lose the full confidence of the church. We have, it is true, a new form of organization, and there are some changes in personnel. The present administration has, it is true, inherited many troubles from the past. The pressing need (as I see it) was that they should win back confidence by unselfishness, economy, sincerity, loyalty to church laws and customs, courtesy toward those from whom funds are received, deference to the mind of General Convention, and the like, before they ventured to launch any great movement with the hope of securing the hearty and lasting co-operation of the church. We cannot be entirely confident in the working of the machine if we are not entirely confident of the mechanics.

The missionary machinery of the church has not only put upon the shoulders of the parochial clergy heavy burdens in the way of apportionments and quotas, never ceasing to grow heavier; but it also harasses them with an ever

increasing number of special appeals, like the M. T. O., each of which is to be unique and final—and most of which are to free the Board from debt, into which it is confident it will lead us no more. When the N. W. C. was launched it was definitely promised (without sound forethought) that special appeals should cease, but I already read of the Emery Fund, the Bishop Rowe Fund, the Hudson Stuck Fund, and I know not how many more—not to speak of appeals from institutions and organizations which were promised aid, and for which none is found, through the N. W. C. I gravely distrust, not the good intentions and high purposes of our Department of Missions, but the judgment, methods, policies and fitness of its executives. We can never know exactly what the General Convention thought about the N. W. C. It was given such preliminary publicity, and it was so far organized, before it was authorized, and the church had thereby been so far committed, that to have called a halt would have been to create a public scandal. The N. W. C. had tremendous possibilities; it achieved some great results. But somewhere, somehow, it has been fozzled. The hopeful thing about it was the promise that the church would ascertain and face the facts, and bring her corporate resources to bear on the chief needs. A great capital sum was to be raised during three years for permanent equipment and new enterprise. But it was early noised about that there had not been entire frankness; that the whole scheme was to be repeated triennially; and that the extraordinary budget was to become the basis for a permanent budget. The whirlwind drive plan was adopted, in securing surveys, publishing information and raising funds. The drive for funds was not pushed through to a conclusion, and no possibility had been fore-

seen except complete success, with the result that institutions, societies and individuals, drawn in by fair promises of help, found themselves with their backs against the wall. St. Stephen's College is a notable example of this. Although we are told that there is no such pressing problem as that of the future supply of clergy, it was informed that no N. W. C. funds would be available to keep it on the map. There were thousands for publicity, thousands for machinery, but not one cent to redeem a deliberate promise. The oil was needed for the machinery.

The failure to reach the goal demanded heroic measures, rigid economies, frank speech, and the abandonment of that optimistic folly which counts all chickens before the eggs are secured for the incubator. The church is in the hands of promoters, and we must learn, what the business world has learned, to be wary of the visions and promises of promoters. They have their uses; they are able to arouse enthusiasm; they are temperamentally unsuited to the administration of funds.

There are three outstanding reasons why we must be wary of the business judgment of the New York Office of the church, and therefore may be wary of their new machinery: First, they appropriated for 1920 in excess of estimated receipts, even while heavily in debt; whereas good business men figure conservatively, and see their way to reduction of indebtedness and interest charges, before beginning experimental expansion. And in dealing with pledges, any clergyman but the veriest tyro, knows that the total must be discounted. Deaths, removals, financial reverses come in, and some pledges obtained in drives will always be defaulted. Secondly, too much has been spent on overhead. During 1920, the appropriations were \$380,000, for ex-

penses N. W. C., \$340,166.33 for Mission House salaries, etc., and a trifle over \$400,000 for the expense of departments and cooperating agencies and auxiliaries—i. e., over one million dollars before anything was available for church extension proper; and almost a third of the total receipts. *Thirdly*, the complacency over properly disturbing facts invites increased distrust. A letter to *The Churchman* from the Rev. C. M. Douglas charged that the church was in a position approximating bankruptcy, and said, "It is brave, no doubt, to admit no failure, and to advise us to proceed in faith. But why should faith be divorced from common sense? Why should (we) proceed with a ruinous financial policy?" Mr. Franklin answers, late in December, admitting that the indebtedness was \$749,500 on January 1, 1920 (a fact known only to a select few) and that it had INCREASED to \$1,368,000 under the management of the P. B. & C. But he insisted this was all right because the Church Missions House is worth 2½ millions, and we have a communicant membership (on paper, at least) of over a million. Latest bulletins indicate—though our New York agents never give us altogether clear statements that the indebtedness has been cut down to about a million, so that the P. B. & C. (or the Department of Missions, as the case may be) have only run us in debt at the rate of \$25,000 per month, E. & O. E., as the financial experts say. This reminds me of the old school-boy problem: If a frog climbs up one foot by night and falls back two feet by day, how many days will it take him to climb out of a well 50 feet deep?" Now I submit that we have every reason to distrust the business judgment of those who pile up deficits for us, while we give them increased income.

And add one further fact—the estimate of probable receipts for 1921. 4000 post cards were sent out; 500 returned; 32% indicated increase; 45% no change; (nothing said about the rest.) “These reports,” says the *Spirit of Missions*, “are a reliable forecast of real increase in contributions over last year.” Can you beat it? Seven-eighths have no enthusiasm to reply, only one-third of replies indicate increase: *therefore* we have a *reliable* indication of a general increase. On the strength of the forecast a budget has been prepared that exceeds the receipts of last year by approximately one million dollars.

The old board lost the confidence of a considerable part of the church, when, by an evasion of the action of General Convention, they sent delegates to Panama. The Council continues a similar policy. Although General Convention declines to ally the church with the Federal Council of Churches, any policy that the latter adopts finds ready endorsement at 281 Fourth Avenue. (Unofficially, no doubt.) This tendency to borrow the ideas of our denominational brethren was illustrated in the N. W. C. The whole scheme was copied. The Survey was from the Methodist. (It was very good, of course, only needing some revision to conform it to the conditions of our own church). The Money and Stewardship Plan was furnished by the Presbyterians—I think also the book on Prayer, and the Prayer Circle plan. This shows a lack of originality on the part of our own strategists. It would be interesting to know what connection there was between the N. W. P. M. and the Simultaneous Evangelical Campaign. The Missions House was ready and anxious to fall for the Interchurch World Movement. And it is continually endorsing plans to lay aside some part of the old and tested Christian year, for a modern travesty

of it. We have lately been called upon—assured that all the churches are doing it now—to observe Safety First Sunday, Child Labor Sunday, Hoover Sunday, American Legion Sunday, Concerted Discussion Sunday, China Famine Sunday—(not quite all of them with official endorsement, we hasten to state)—but we do get letters under official headings, and stamped with the rubber stamp of some Commission, which we can read in the dark, the gist of which is as follows: “It is with hesitation that I draw your attention to the fact that the . . . Sunday in . . . is appointed . . . Day. I realize that many feel that the special Sunday scheme is being overdone. In . . . , however, a specially important condition shows itself. Material for the address, etc.”

There has been (so it seems to some) a disposition to bully, to use “press agent” publicity and propaganda. The statement has been repeatedly made that wherever the plans of the N. W. C. (i. e., the plans of our present inventors and mechanics, for this is not a discussion of the N. W. C. per se, but of modern methods) were loyally followed there was 100% success. I do not know how it was in other dioceses, but in the one in which the writer resides, there was not one of the original promoters in whose parish 100% was obtained. The highest was 50% and in one case the figure was less than 20%. These were the parishes of the members of the official committee, who told the rest of us what to do; and the parishes of those who went, in response to orders from New York, to Georgia, Ohio, and California to spread the propaganda. (You can’t blame men for enthusiasm over plans that bring them free trips like this; but exactly how do you justify the expense?) There were parishes in industrial centers, booming with war prosperity,

which attained their full quota. There were small parishes with relatively small quotas which did likewise. There were other parishes, asleep on the missionary job for years, while some of the rest of us pulled the load, which were awakened to meet a quota based on past inactivity, and now glory in the fact, sublimely indifferent to the aggregate of past arrearages. These come no doubt under the promise, "When the wicked man turneth." And while I am entirely ready to rejoice over the sinner that repenteth, I find it hard to stomach those who stand up in the Temple and say, "I thank God that I am not as other men are—not even as this publican who didn't raise his quota." The bandying about of the words loyalty and disloyalty in connection with programs and methods, while there is indifference to disloyalty in faith, sacraments and orders, is somewhat unseemly and incongruous.

This seems a digression, but the point is this: that if we cannot have full confidence in the promoters, the inventors, the operators—in their sound business judgment, their ability to win and hold the confidence of all sections of the church—we cannot, (on their recommendation) have confidence in the machinery they wish to have us use. One cannot but admire their incorrigible optimism, their sublime self-confidence, their limitless vision, their high sounding eloquence: but have they not the faults of their good qualities—are they not possessed of the defects of visionaries, and therefore unsuited to handle the *business* administration and the practical problems of the Church, and to devise machinery for these times of crisis?

When we consider the present conduct of the missionary work of the Church, it seems to parallel the government operation of the railroads; heralded as a great step in effi-

ciency, operated to the point of a huge deficit, ending in greatly increased rates, to be paid by the g. p. Says "An Old Foggy" in the *Saturday Evening Post*, "The problem that requires the attention of a commission usually cannot be solved; and the salaries and expenses of members of the commission become another problem."

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The church has a provincial system, which so far has little real usefulness, whatever it may eventually become. Provincial Synods are only "resolutionary bodies," and provincial system (despite its possibilities) now mainly serves to multiply offices and officials, and to increase expense. It adds more wheels to the ecclesiastical machinery in the shape of departments, commissions, committees and secretaries.

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Diocesan machinery varies in different dioceses. What I shall say is more or less typical of a general trend, encouraged by our new national leaders, and sweeping over the land like a prairie fire. As in New York, so in the dioceses, we have year after year, and especially in the past year, added new machinery, without having courage to scrap entirely the old, which may have been somewhat slow at times, but had been found reasonably safe and sure. We seem to act on the principle of the old school board, which voted to build a new school house on the site of the old and to keep the old one in repair until the new one could be occupied. We want new canons and councils, secretaries and officials, but far be it from us to take away the titles and dignities which some official of the old regime possesses. So we superimpose the new upon the old, hastily toggling up some sort of machinery of coordination. What is the result? Too

many wheels. Uncertainty of action. Conflict of authority. Delay and confusion. The officials get in one another's way and waste much of their energy in trying to signal to the other fellow which turn they are about to take. It is not so long ago that most dioceses were administered by single bishops. Now most dioceses have four or five executives. In our own diocese the extra diocesan machinery adopted by request of the N. W. C. leaders, costs 20% of the extra money obtained for diocesan purposes, not counting in the costs of the campaign. Why urge us to complicate the diocesan machinery? We may, indeed, find something better than the old, but when we do, the old should be resolutely scrapped. One doesn't do much in trying to plow with a team and a tractor hitched to the same gang of plows. It is discouraging to the team and it hampers the tractor. In the long run, we are sure to get more money to spend, if we show that it is spent carefully and conscientiously. Clerical positions should not be high salaried positions. They are places of useful service, not offices of high dignity. There might not be so many secretaries, general and diocesan, if this were recognized, and if the salary were kept down to the average received by the missionary in the field. Men should not be "promoted" from parochial administration or missionary service to office chairs. Some may be better fitted for office chairs than for ministering in the congregation, but this fact should fill them with humbleness of mind, and not with arrogance.

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But what of the new machinery and the parish? We tread more surely as we come to the region of experience. You may have read—some time since—those excellent bedtime stories in the *Saturday Evening Post* about "Efficiency

Edgar." If so, you will remember that he tried to formulate, from the books of specialists, a chart for running the household and for bringing up the baby. I seem to find that running a parish and bringing it up from the state when it cannot digest anything but diluted milk to the strong meat stage, cannot be brought under uniform rules, and fitted to a rigid program mapped out *in absentia* by would-be experts. When the baby is sick, the doctor ought to feel his pulse, and look at his tongue, and take his temperature, and listen to his heart beat, and not diagnose the case from his office chair in the light of a questionnaire filled out by an excited and anxious father, aided by a few more-excited uncles and aunts, all of whom try to put the best symptoms to the fore. In mapping out a scheme for the household, the consulting experts ought to see the arrangement of the rooms, inspect the equipment, learn the resources of the family, and give due consideration to the limitations of the housekeeper. The plans that would suit a mansion on Central Park West would be very foolish for a flat in an East Side tenement. And it is silly to tell the housekeeper the rule for angel food, before potatoes have been boiled once or twice without being burned, while certainly no one can eliminate the eggs from an order, if without any eliminator in the kitchen!

Most of our leaders, unfortunately, have one rigid plan devised for the exceptional parish and the unusual rector, not for the average parish and the average minister. The working of their plans may call for a curate or two, and a secretary or so, but what's a curate or a secretary among plans? There may be parishes in which the distribution of *The Church at Work* arouses slumbering souls to a high pitch of enthusiasm; I only know that it isn't the sort of

medicine to produce that effect in my parish, and I would like to see the cost of that many copies applied to the reduction of the debt, or used to help purchase those blankets which Secretary Wood wrote us were so painfully needed in a hospital in China, or even given to Mr. Hoover to purchase one bowl of porridge for some European orphan.

Now this modern machinery may simplify matters for some official at the top and complicate it for the fellows at the bottom. Most of us face it from the bottom—from the standpoint of ordinary—quite ordinary—parish priests, who have neither curates, secretaries, nor educational directors. The man at the top sits at his desk and—in his, may we not say, “water tight compartment?”—devises a beautiful program, when contemplated in its finished perfection. Meanwhile in other compartments other devisers devise other delightful devices. Each visualizes one piece of machinery, but the parish priest is the victim who must work them all. Nor does he operate machinery like a foreman of a shop, who is under authority, and has workmen under him, and says to them “Do this,” and it is done. He can not hire or fire. And there are many links in the network of organization, and “the buck can be passed” for a long while, and as a last resort any failure can be laid at the door of the parish priest.

The parish priest used to have freedom of initiative; he was prophet, priest and king in his parish, answerable solely to his bishop. Now there is an endeavor to standardize him, and make him only a puppet with many convenient strings for the larger leaders and ecclesiastical politicians to pull. He used to be more than a good fellow, accepting every fad and fancy, and differing from nobody as to anything—he believed in the Episcopal Church with consider-

able vigor, and had a propaganda. His denominational brethren perhaps thought him narrow, but they respected his consistency, and were careful not to start any religious controversy, lest it should redound to his advantage. He tried to teach his people to love God, the church, the sacraments, the faith, and their fellowmen, and was simple minded enough to believe that in so doing he was helping to leaven the lump of society in an efficient way. Now he seems to be losing his independence, and becoming only a cog in a vast, swiftly grinding mechanism. He must function after a certain fashion or he is looked upon as a squeaking cog. Others will think for him, his duty is to agree: if he chances to think differently from the official pattern, and admit it, he is a pessimist and a knocker. Whether or no he is a preacher and teacher, he **MUST** be an organizer. Everywhere there are specialists—generally theoretical specialists, not having won title in field work of varying kinds—and these elaborate a program into which he is directed to fit himself and his parish; they refuse to specialize in fitting programs to him and his parish. If he declares that the garment is a misfit, they assure him as heartily as any Jewish second hand clothing dealer, that he is indeed wrong, that it looks elegant upon him. He can't even wait until he has problems, to consult these specialists; from afar they hasten to advise him, uninvited. He awakes one morning, for example, to find that some new plan they have elaborated has thrown a monkey wrench into the wheels of his well working parish organization. He went to sleep supposing he had an efficient Junior Auxiliary. Under the cover of the night they have tampered with it while he slept, and he rises under the necessity of spending a day or so in a work of reorganization—if not of pacification. Something

is radically wrong when one monkey wrench carelessly handled, can make 5000 separate repair jobs. (And like all specialists, their cost is tremendous.) He can hardly consult his fellows-in-distress, because most of them have been made officials, and have the official view point, and are interested in maintaining the machinery which gives them a status and a title. The offices are almost as generally distributed as in some negro lodges; and ordinary envelopes aren't large enough to contain all the titles that belong after the names of even some of the lesser officials, e. g., Member of the Commission for the Development of Senior Courses of the Christian Nurture Series, under the Department of Religious Education, of the Presiding Bishop and Council of the Protestant Episcopal Church in the United States of America. How impressive their very initials would look on a hotel regisiter, e. g., the Rev. Reginald Whoopitup, M.C.D S., C.N.S., D.R.E., P.B. & C., P.E.C., U.S.A. The parish priest can't even teach his people the joy of unselfish giving, because before them is always a said-to-be-scientifically-determined quota, which, if not enough to kill enthusiasm, is certainly a jump or two beyond their probable effort. He used to spur them on by creating enthusiasm for missions in a few choice souls; but now he is asked to create this enthusiasm for N. W. C. which they cannot but visualize as a piece of mechanism, and which is just as exciting a subject, as if, in a national election, we tried to interest the voters in the electoral college and the manner of canvassing the vote, instead of in the would-be-occupants of the WHITE HOUSE.

The "live" parish priest of today has a vestry, as of old, and this, if not "modern" machinery, is often in the direction of complexity and confusion. The length of time it

takes to get a new door knob on the back door of the rectory, when the matter is left to the average village vestry, makes some of us iconoclasts even here. But not satisfied with the troubles he has, he rushes into ills he knows not of, and he adds (it may be) an auxiliary vestry, half women, which forms a sort of House of Representatives, while the vestry continues as a dignified Senate. He organizes a Parish Council, A Church Service League, a Church School Service League, and a Board of Directors of Religious Education. He has his vestry organize into departments. He becomes the Commander-in-Chief of a corps of generals, majors, captains, lieutenants, sergeants, corporals, group leaders, etc. Now all this may be fine. Of course, it is fine: the promoters tell us so! But, none the less, it means meetings, committee meetings upon committee meetings; endless discussion over matters the parson could have settled in a moment's time; endless confusion in the minds of the rustics as to what is wanted and what is being done; endless difficulties in forcing a way through the mechanics of religion, to the hearts and souls of the people whose *souls* are committed to our care. And, when the machinery has all been organized (if that millenium ever comes) and the rector sits down to contemplate his finished work, and begins to say to himself, "Soul, take thine ease," he discovers that momentum must be applied to machinery, and that he has fitted a considerable burden to his own back. The laymen are already tiring of the new playthings with which we have tried to charm them.

The new system of religious education which is proffered the parson, is not only novel, tentative and experimental—it is, in method, behind the times, using a question and answer method instead of the approved modern subject

matter topical text books. Untrained teachers can do little with it. It is linked up with the new scheme of parochial education, and if he introduces the one, he must be an artful dodger indeed to escape the other. It avoids simplicity and recommends class organization, class treasurers, numerous minor officials, and it has a new and peculiar terminology. We may no longer talk of kindergarten and primary departments, which mean something to the man on the street; but we are to speak of Cycle I and Cycle II, which do not mean much, as yet, even to us of the intelligenzia. We are to work in blocks, because a certain young woman had a notion to this effect, as she saw the block signals on a modern railway. There are to be five fields of service, no more and no less, although five is neither a mystical nor yet a perfect number. We are even going to have confusion in the craft from this time forward, since the parsons and people who do not use Christian Nurture will not understand the strange jargon of those who do. If the machinery does not break down soon of its own weight, a time can be foreseen when before advancement in the church, each candidate will be tried whether he can say "Shibboleth." The complex terminology of the general organization of the church has become the subject of a protest from the Provincial Synod of the Second Province. The Synod calls the present titles "cumbersome, awkward, and inelegant," so we feel we have been quite restrained in our criticism of the less momentous terminology of the Christian Nurture code.

The parish priest is becoming less of a pastor and student, and more of an office man. Instead of a steady routine of teaching "line upon line, and precept upon precept," he is encouraged to put more and more dependence upon spasmodic drives, and upon special campaigns and move-

ments for all sorts of things, from church attendance and prayer to money raising and news distributing. Moreover, all the boards, departments, commissions, committees, and secretaries delight in what the soldier calls "paper work," and this vastly increases the complexity of the parson's desk work. Not only is there voluminous correspondence to be opened and consigned to the waste basket, but special delivery letters by day and telegrams by night (form letters and telegrams) impress him with the largeness of the ideals of those who scorn to conserve ten or twenty-five cents per parson at the cost of twelve hours time. There are reports to be filed, suggestions to be considered, weighed, analyzed, adapted, but NEVER (save by a Bolshevik) to be disapproved or rejected. Opinions are asked on printed blanks but other than optimistic replies are suppressed. "Play the game," "be a good fellow," "shout for the powers and programs that be," these are the modern rules of advancement. So, out of his study hours, the parson takes the time to read the verbose and unilluminating suggestions of pseudo specialists—of secretaries trying to justify their status and salary—takes the time for filling all sorts of blanks, ranging in subject matter from the number of Welshmen in his parish, to data for his own obituary. So it comes that the clergy cease to be regarded as intellectual leaders; for they are so constantly speaking, conferring, finding leaders, organizing groups, supervising groups organized, and handling correspondence, that they have scant time for serious study and consecutive thought.

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One finds it hard to determine whither this new machinery tends. Naturally it seems to move toward absolutism, with New York as the seat of the Vatican, the Council as

the "Congregation of the Sacred Quota," and with bureaucracies such as graced the imperial regime in Russia, to criticize any detail of whose policy is *lèse-majesté*, and to omit to perform any detail of whose ritual of method is treason. In dioceses it seems to trend toward submergence of episcopal authority. Power of initiative is being taken from bishops and lodged in councils, and the former are regarded more as presidents over administrative bodies, confirming machines, and oratorical reservoirs, than as heirs to apostolic authority and power. In parochial affairs we seem to move toward congregationalism, with our parish councils, auxiliary vestries, and lay expounders of duty. Perhaps we are going to bring forth something new under the sun, viz., a congregational church with a pope at its head, and, just at the time when Congregationalists are said to desire Episcopal dignitaries, we are going to ascertain by experience, the strength of the congregational system of government, which exalted them to such a commanding position in the religious world, and thus smooth on both sides the road of the Concordat. Meanwhile many of us plain parsons long for a return to the old paths, so that under the supervision of our bishops, we may teach and practice religion, and contend for the faith once delivered to the saints, the apostolic ministry, the divine sacraments, a modicum of historic discipline, and real simple piety. We do not know how long we will be able to do it, in a church, which—nationally—seems not to know whether progress lies at one extreme or at the other. We do not agree—as William Temple says in *The Pilgrim*—with those who seem to teach "that God is a passive cistern of blessings always ready to flow when we are pleased to turn on the tap." We have a deep conviction that the Holy Spirit only,—and not

mechanical programs and machinery of men—can arouse, convert, empower, save and unify the church and its members. We believe that the first step toward religious success is humility and the spirit of waiting upon God. We think any movement is foredoomed that apparently trusts chiefly in worldly methods and proclaims its own greatness and certain triumph. We remember that it is written “Not by might, nor by power, but by MY Spirit,” and “God hath chosen the weak things of earth to confound the things that are mighty.” Our Lord’s quiet simplicity of method (though He came to save the whole world) seemed to be in pointed contrast to the worldly, hustling, impatient methods of today.

Let us consider the Interchurch World Movement and be wise. Every rule of up-to-date publicity and system was conspicuously followed, and great was the fall thereof! Except for the determined insistence of a few bishops, we would have been aligned with that Movement, so far as the Missions House could have aligned us, and today we would have been swallowing some of the bitter medicine of experience, which is costing the Baptist two and one-half millions.

There is a question the promoters of these plans, these movements, this machinery, should ask themselves. Has this complexity of ecclesiastical organization, this insistence that the parish clergy should be local promoters, this mechanical program for the salvation of men, this chaos of aims and ideals, nothing to do with the shortage of applicants for holy orders—nothing to do with the large number of clergy who are leaving—or fain would leave—parochial life?

The discussion of church organization demands a chart. Plot for yourself the present machinery in its bearing upon

the village parson, and the rural missionary, and you will discover that ONE thing IS to be said for it. It completely supervises the work of these average men, who are like shuttle-cocks at the mercy of a dozen battledores; like puppets pulled by manifold strings, general, provincial and diocesan; like helpless flies who have walked unwarily into the parlor of the spider, only to find themselves hopelessly encompassed by the spider's web.

This is, you will certainly exclaim, destructive criticism, sheer iconoclasm. This is not because the writer has no constructive ideas, but because in the complexity of his subject he has trespassed upon space. His constructive ideas can be put in a short paragraph, however, as becomes a program of simplification.

Let the Presiding Bishop surround himself with such advisory boards and committees as he may choose; let him receive their reports and coordinate their ideas; let him communicate his recommendations to the bishop of each diocese, and not to any subordinate officials. Let the bishop in turn surround himself with any number of advisers. Let him arrive at his conclusions. Let him communicate directly with his clergy. (The best organization is that which outlines the work to be accomplished, and leaves the method to each executive.) Let there be no back stairs communication with the lesser officials of dioceses, and with members of parishes, except in answer to application. Send the organizers into parochial work, where their enthusiasm will count, and their methods (if successful) be imitated, and where they will gain a "larger vision" of every day difficulties. Eliminate thus the conflict of authority and the high cost of wheels.—It may be objected that this will drive

bishops to distraction. Well, it is our opinion that bishops would fight free of some of the distracting programs, which, bombarding the parish priest from a hundred different emplacements, might, in any times but these, drive him to drink!

The Blessed Virgin and Church Unity

REV. SHIRLEY C. HUGHSON, O.H.C.

IS IT entirely without significance that the great awakening in the Anglican Church of interest in the reunion of Christendom has synchronized with the revival of devotion to our Lord's Blessed Mother and the Saints?

One thing is certain, that there could be no true spirit of Church unity amongst a people who did not appreciate the meaning of the article of the Creed, "I believe in the communion of Saints"; and whatever one or another of us may think of the question with which I have begun this paper, it is an historical fact that when God began to arouse amongst us the strong yearning for that unity for which our Lord prayed, immediately there arose, to all appearance as a separate movement, the longing for a more practical realization of our oneness with the Saints of God in the Body of Christ.

I am amongst those who believe with all my heart that these apparently separate movements are one and the same, motivated by the Holy Spirit, Who, in His divine wisdom, knows that communion of Christians on earth would be a vain and hopeless thing if it did not carry along with it a love for, and consciousness of, communion with the holy

ones who have gone to their rest, whether they be in heaven or purgatory.

During the past two generations, when the Holy Spirit has been marshalling His forces for the unity of God's people on earth, he has at the same time been filling men's minds with a sense of nearness to the Blessed Dead. He has been inspiring them more practically to help the souls in the Church Expectant by their prayers, and themselves to ask and expect the strong intercession and tender solicitude of the great cloud of witnesses, who, from their place of heavenly repose, look down upon us who are still running so haltingly the race that is set before us. And not until we have yielded to His guidance in both directions—towards our separated brethren on earth and towards the blessed ones gone before—can we realize the oneness of the Church or have any power, either of prayer or action, to accomplish aught towards the fulfilling of the divine prayer "that they may be one."

It is an interesting fact that the movement for the reunion of God's people on earth had its beginning in the Church in America and was extended across the sea to our English brethren; while it was in England that the revival of the love of the Saints, and of the practice of invoking their prayers and help, took its rise, and came to us from the Mother Church as an appeal for deeper organic unity.

So we believe that the movement for the greater honor of the Mother of God and the Saints is a part of the work of the Holy Spirit in our time to bring all men back into one fold in Christ. Communion with the Saints on earth, communion with the Saints in heaven—this will constitute the only true unity of Christendom for which the Church daily prays.

Both of these phases of the unity movement have in their time been misunderstood and opposed by earnest men. Two generations ago a devout bishop of a distinguished English see came out with a solemn declaration that at last the secret of the Oxford Movement had been exposed, that its ultimate aim was nothing less than the reunion of Christendom.

So when the League of Our Lady was founded in England some years ago there was no little misunderstanding about it, and not even its alliance with such sober and influential names as that of Lord Halifax, Canon Wirgman and Mr. W. J. Birkbeck were sufficient to save it from much adverse attack.

The same misunderstanding has been repeated in the experience of the League of the Blessed Virgin which was recently instituted in the American Church. Fears have been expressed lest grave men of long experience, and some knowledge of both the theology and the history of similar devotional movements, should give to our Lord's Blessed Mother a place which could be held only by Deity Himself.

The League of the Blessed Virgin asks its members to observe a simple rule, and in honor of the Incarnation to honor her who was the instrument God employed in that Mystery. This rule requires the reciting of the memorial of the Incarnation, commonly called the Angelus, daily; the saying of a Chaplet of the Rosary, which involves simple meditation on certain great events of the life of our Lord and His Mother once a week; and the reception of the Holy Communion of our Lord's Body and Blood on certain feasts of our Lady. This is all. The director of one or another branch of the League may, of course, suggest what devotions he pleases to his members, but nothing

further is of obligation. One would think that this was the minimum of devotion that could be accorded in honor of such a one as the Mother of God, but there are some who hold back and see in such an organization a movement to make a "demi-god" of the Blessed Mary.

This expression was used recently by a distinguished presbyter of the American Church in a communication to *The Living Church* in which he gave utterance to a fear lest the Blessed Mary be put into the place of God.

If there were any such danger who would doubt that every Christian would make this warning his own? But as we look about us in the American Church there appear no signs of such peril. On the contrary, we see her who was counted worthy to be made the mother of our Incarnate God and Saviour forgotten and neglected. She whom the angel called "Blessed"; she whom St. Elisabeth, filled with the Holy Ghost, blessed with a loud voice; she, who herself, speaking by the same Spirit of God, prophesied that "all generations shall call me blessed," is not blessed, is not honored, among us.

Many of us today reverse the position of our fathers. No protagonist of the Reformed Religion was ever more anti-Roman than old Bishop Hall, of Norwich, who, under the title *Roma Irreconciliabilis; No Peace with Rome*, wrote with a protestant spirit that is unknown amongst us today. Nevertheless, it was this militant old bishop who was not afraid to address these strong and tender words to Blessed Mary, and in them to lay down the Catholic canon by which all men are to be governed in their devotion to her: "O Blessed Mary, he cannot bless thee, he cannot honor thee, too much, that deifies thee not."

Our fathers, Protestant though they may have seemed, thought that within the limits of this canon no honor was too great to be accorded to our Lord's Mother, to her who was chosen in the counsels of the Godhead to be the personal instrument of the Incarnation. Every blessing, every honor, within that limit, was to be hers. We of today part company with our fathers. We give her nothing. We rebuke those who, in their love for her, would speak to that dear Mother in the language that has been consecrated by the use of centuries throughout the Christian world.

It is not the intention of this article to present an *apologia* for devotion to the Blessed Mother. After the example the Church in every part of the world has set us through all the Christian centuries the impertinence of such a course would be exceeded only by its absurdity.

What I have set out to do is to present the direct question, "What is going to become of the movement for the unity of Christendom if devotion to the Blessed Mother of the kind that is objected to be ruled out?"

One of the most hopeful indications in the present Church unity movement is the attitude of the great Churches of the East. The authorities of the Orthodox Church, of the Greek Church and of other great Oriental Communion, have showed themselves to be profoundly interested and are doing their utmost to restore the inter-communion that was broken off through the sins of our fathers. On our part, everything is being done to bring about this long desired consummation, and, while no final official action has been taken, we are told that again and again have the clergy of the one Church received the blessed Sacrament at the hands of those of the other.

Thus far have the negotiations progressed. Thus far have the hopes and prayers of the centuries been fulfilled. But what does the Orthodox Church, to whose heart we have drawn so near, teach her children concerning the doctrine and practices which fill some of our brethren with alarm when they find them nearer home? What is the position of the Orthodox Church of the East regarding our relation to the Blessed Mother and the Saints?

We shall seek answer to this question not in unauthorized formularies, nor in the opinions of theologians or devotional writers, but in the official utterances of the Church herself, as set down in her Offices for public worship.

The authorized Book of Offices in which we can find perhaps most conveniently the devotional thought and expression of the Eastern mind is *The General Menaion*, a translation of which was published in London in 1899 under the official sanction of the Holy Governing Synod of Russia. Practically every Office of Prayer in this volume contains repeated addresses to the Blessed Virgin, and many of these would seem to some minds to accord to her attributes and powers that belong to God alone.

She is the "ever-living source of incorruption" (p. 118), she is "the restoration of the fallen, the joy of the despairing, the instructress of those gone astray, the healer of the sick, and salvation for all Christians" (p. 11). She is "the mediatrix and the salvation of our souls" (p. 13). It is she to whom sinners "now flee and in penitence fall down before her, calling out of the depth of our souls: O Sovereign Lady, help us; taking pity on us, do thou hasten to our assistance as we are perishing from the multitude of our transgressions; neither turn thy servants empty away, for thou art the only hope that we have" (p. 16).

She is directly invoked "to destroy the counsels of the wicked, and to direct our lives so that we do the divine will of thy Son" (p. 10). She is entreated "to grant us grace and mercy in the day of judgment" (p. 19). She is addressed as "the joint security for sinners that granteth grace and cure as the Mother of the King of all" (p. 20). "We have no other help, we have no other hope but thee, O Sovereign Lady" (p. 21). "No one who fleeth for refuge unto thee ever leaveth thee ashamed, O most pure Theotokos-Virgin" (p. 80). "Take compassion on me, O most pure one, in thy warm supplication, and vouchsafe unto me salvation, for what thou willest do, thou canst" (p. 88). She is the "invincible defender of the assaulted, and fervent protectress of those that trust in her" (p. 113), and is the one who "healeth the sick, delivereth from passions, and driveth away the godless assaults of the enemies"; "thou deliverest from calamities those who hymn thee, and assuageth the afflictions through thy supplications. Be, O Virgin, mediatrix of a greater joy unto thy servants, praying that our souls may be saved" (p. 243).

These quotations, and even stronger ones, could be multiplied indefinitely and along with them everywhere are fervent and urgent requests for her prayers, and mingled with these invocations and petitions are titles almost without number, many of them full of the highest poetical suggestion. She is a "cloud unto the divine rain pouring down the water of salvation with which was filled the earth parched with sins, and bringing unto the creation the fruit of virtue" (p. 20). She is the "Lord's City," "David's sceptre," "the intellectual palace," "the pot of divine Manna," the "unconsumed bush," the "golden candlestick," the "inextinguishable candle" (p. 21). She is "God's over-

shadowed mountain from which was cut the Stone, even Christ" (p. 268); the "fire-bearing throne," the "heavenly ladder and door," and "Aaron's rod that budded without moisture" (p. 21). She is "the luminous sun, flashing unto the faithful the never-ending Light" (pp. 89-90); "the spiritual field who out of a [unploughed]* furrow hath brought forth an ear that feedeth the whole creation" (pp. 124-125) and "the true vine that didst bring forth the Fruit of Life" (p. 112). She is "the Refuge of despairing men," and the "fountain of tenderness of heart" (p. 226).

Constantly recurring in the midst of these expressions are others which make it quite clear that there is no confusion in the mind of the Orthodox worshipper regarding the office of the Blessed Virgin and the peculiar prerogatives of God. In fact, it is the very clearness of his apprehension of these distinctions that enables the Easterner to make such free addresses to the Saints, and it must be remembered that whatever else may be said, when *Ora pro nobis*, or any other form of like significance, is used this immediately places the one so addressed in the category of creatures; for it would be not only false in doctrine, but meaningless to ask one who was regarded as God to pray for us.

We see clearly what is the teaching and practice of the Orthodox Church regarding the Saints, a teaching and practice which she has maintained as a sacred trust handed down to her from the days of the Fathers. Are Anglican Catholics going to take a position which will throw a stumbling block in the way of unity by denying the lawfulness of that which the East cherishes as an ancient and precious thing?

*So in another place.

It may be remembered that once before in the history of Anglicanism the attempt was made to secure unity with the East, and one of the causes that nullified the earnest effort of good men was the Anglican attitude towards the Blessed Virgin. A little more than two hundred years ago—in 1716, to be exact—the English non-juring bishops opened negotiations for unity with the Russian Synod, but laid down the arrogant condition that there should be no invoking of the Mother of God in the united Church. In their reply the Eastern Bishops, as a matter of course, refused to consider this uncatholic condition, exclaiming in their astonishment, “Here we may fairly cry out with David, ‘They were in great fear where no fear was.’”

The question certain of us need to propound to ourselves is whether we have got beyond the position of the four insular non-juring bishops of the days of the first English George. Is it possible that Catholics of our time are going to fling an obstacle in the way of Church unity by an accusation, or even implication, that the age-long customs of our Eastern brethren are tantamount to elevating Blessed Mary into the seat of Deity?

The quotations made above are not chosen for the purpose either of defending or commending them. However highly we may honor the Mother of God, there is probably no one who will read this article who would wish to express his devotion to our Lady in just this language. They are quoted for the purpose of showing what is the thought and expression of the Eastern Churches in their devotion to Blessed Mary. Those who reject the mild devotions offered to her by her Anglican children must reject these expressions *in toto*; and he who rejects these in that rejection turns his back upon the unparalleled opportunity for

unity that the Holy Ghost is offering us at the present juncture.

On the other hand, if he is willing to tolerate or accept these devotions amongst our Eastern brethren, he cannot, either in reason or charity, refuse their use to his American brother who may find them a true expression of his heart.

The conclusion of the matter is that we must be tolerant, not to say charitable. It is no excuse to repeat the outworn charge that certain Roman Catholics seem to make a god of the Blessed Mother, and therefore we are to have nothing to do with such devotions, even though they be stamped with Catholic consent. Even were the charge wholly true, to reject a thing because it has been misused is essential Protestantism of the most unlovely type. Had this principle been applied to the Eucharist, that Holy Mystery would have been swept out of the Reformed Churches centuries ago.

It is a simple fact of history that since the days of the Fathers similar expressions of devotion to our Holy Mother are on record as being in use in the Catholic Church both East and West, and never once in all the history of devotional development and reform have they been rebuked either by Saint or by Church authority. The office of rebuke has been left to two classes of moderns—the Protestant wing in the Anglican Church and to those Anglican Catholics who adopt the principle of refusing their approval to good and holy things because in certain quarters ignorance or perversity has misused them.

If I find myself at variance with this ancient mode of addressing the Saints, prevalent in every part of the Christian world, is it not more fitting for me humbly to ask

myself, "Who is more liable to be mistaken in this matter, the Catholic Church throughout the world for a period of near fifteen hundred years or myself?"

At the present time this is not a question of mere academic interest. In the face of the hope of Christendom, it is of the gravest practical import. He who, for instance, refuses to an Anglican the use of the devout address of the great St. Bernard to the Virgin, "Remember, O most gracious Virgin Mary, that never was anyone left unaided who fled to thy protection," must of necessity also refuse to worship with the Orthodox Church on the feasts of Apostles, where the faithful are taught to say, "No one who fleeth for refuge unto thee ever leaveth thee ashamed, O most pure Theotokos-Virgin, but asking for grace, he receiveth the grant of his profitable petition."

Surely the time has come when we may calm our fears, sink our differences of devotional expression and go forward in the great work for Catholic unity without shattering all hope of mutual confidence by condemnation, or even suspicion, of our Orthodox brethren. Surely the time has come when we may go happily forward in the joy and freedom of our Catholic heritage without always having to keep a frightened eye upon Rome.

Sabbath versus Sunday

REV. CHARLES CARROLL EDMUNDS, D.D.

IT IS hard to take seriously the current newspaper agitation over the "blue laws" regarding the observance of Sunday, which somebody or some organization appears to have proposed. Does anyone really think that our golf-playing, automobile-driving, motorcycling, excursion-loving, non-church-going population will impose any such inhibitions upon itself? The passage of the anti-liquor laws supply no warrant for such a belief. The devotees of drink were but a small part of our one hundred millions, and a majority of our states had prohibitory laws long before the passage of the Eighteenth Amendment. But the multitude, men and women alike, are of one sentiment and practice in converting Sunday into a pleasurable holiday, and those few legal enactments which have stood in the way have become dead letters. The return of the "Puritan Sabbath" is a boggy, the threat of which causes a smile of amusement rather than a thrill of fear.

Our clergy can, however, if they will, turn this "silly season" talk to good purpose. A signal example of what may be done by taking advantage of awakened popular interest may be seen in a great and salutary change in English life. Last summer the writer was in many churches in England, of varying ceremonial use and of widely differing schools of Churchmanship. In every one, without any exception that he recalls, there was some sort of shrine—ordinarily with a crucifix, a shelf for vases of flowers, a prie-Dieu, and a list of names to be prayed for—set up in memory of those fallen in the great war. It was

a most striking testimony to the aroused sense of our duty to the departed, created by the many bereavements suffered and by the natural human desire to attest continued love. The accompanying wave of spiritism, however regrettable in itself, has led many priests to repair past neglect by setting forth in its fulness the Catholic doctrine of the Communion of Saints.

Perhaps, then, the rather forced excitement over "the Sunday problem" may urge our clergy to present and our people to heed sound teaching on the nature of the Lord's Day. There is a strange ignorance among our congregations, possibly due to the fact that so many among them have grown up in the Protestant bodies about us, though we fear the presence of the Decalogue in our Eucharistic office has a good deal to do with it. They need to be told clearly and repeatedly that the Fourth Commandment has no application to the Christian Lord's Day, that it concerned the Jewish Sabbath, that it is part of that old ceremonial legislation, and that it, as well as the regulations regarding circumcision, the Passover, and sacrifice, ceased to be binding when the old law was blotted out by the Blood of Christ. Does not St. Paul make all this perfectly plain in his Epistle to the Colossians? Neither Sabbath nor new moon have any authority for the Christian. True, we may find a certain typical significance in the Sabbath with reference to the Lord's Day, just as we may see in the Passover a type of Easter, in circumcision a type of Baptism, in the legal sacrifices types of the Eucharist. So the Epistle to the Hebrews calls all these "shadows" of the good things to come. But these "shadows" exist no longer, now that we are in possession of the realities.

We must not talk—as some vainly talk—of the Sabbath as having been “transferred” to the first day of the week. Shall we speak of the duties of the Jewish priesthood having been “transferred” to the Christian? Shall we say that the obligation of circumcision has been “transferred” to Baptism? Is the Eucharist a “transferred” burnt-offering? Not so do the Scriptures or the early Fathers speak. Moreover, who “transferred” the Sabbath? And by what authority? Where is the record of transfer? No, the New Testament and the early Christians regarded the old law as cancelled and done away on the Cross, and when the Christian Church began—as it did at once—to offer its Eucharists and observe the Lord’s Day and administer baptism and ordain its clergy, it acted in virtue of the authority it believed itself to possess, and it did not think itself bound by any of the Judaic rules. When converts from Judaism desired to keep the law without making it an essential to salvation or seeking to impose it on others they were allowed to do so, and so in certain places the Sabbath and the Lord’s Day were both kept, but as distinct institutions. It will be remembered that it was with regard to the observance of Saturday as a feast or a fast that Ambrose advised Augustine “When in Rome do as the Romans do.” But the Church never regarded its Lord’s Day as the Sabbath, or considered the Sabbatical regulations as applicable to it. In fact, the majority of the early Christians, as slaves or artisans or small shopkeepers, must have worked on Sunday. The happier time, as it seemed, when the holy day could be a holiday came only when Christianity became the religion of the empire.

How did the early Church hallow Sunday? By making

it a day of worship. Christians "came together on the first day of the week for the Breaking of the Bread." Very probably this offering of the Eucharist was in the first days a daily use, and later in certain countries Wednesday and Friday along with Sunday were the fixed days of communion. But certainly, always and everywhere, the Eucharist was celebrated on Sunday. The Lord's Day could not be kept properly without the Lord's service. So the heathen Pliny, reporting to the Emperor Trajan, describes the Christians as stealing out in the darkness before the dawn to worship and partake of the sacrament; and so also Justin Martyr, defending Christians against false accusations in his Apology addressed to Marcus Antoninus, tells of these same gatherings for worship. This, not rest, was the distinctive note of the Lord's Day.

The sabbatical theory, applied to Sunday, was very late. It arose among certain medieval teachers and, like some other abuses of the Middle Ages, was taken up and exaggerated by the English Puritans. Lutheranism, the original Protestantism, did not fall into this mistake and the "Continental Sunday" prevails in Germany as in France. Scotland and New England, as the special seats of Calvinism, were the great exemplars of sabbatarianism, and their influence affected all of Great Britain and the United States. There was good in it, in that by delivering the day from all worldly concerns it reminded men of higher things and made those who so desired able to use it wholly for spiritual ends. But there was evil in it also; partly in that it imposed too severe a yoke on human nature; partly in that it tended, like the Pharasaic sabbatarianism, to emphasize unduly an outward observance; but chiefly in that

it completely ignored the one great purpose of the Lord's Day, the worship of God in the Eucharist.

Now people everywhere are throwing away the old prejudice. They no longer lock up the children's toys or sit decorously in darkened rooms. But, alas! they have never learned how to worship, and when they do come together it is not to eat the Lord's Supper. Why not use the present opportunity to inform them how to spend Sunday? Tell them that they may very properly use a portion of the day in quiet pleasure or wholesome recreation, if only first they fulfil the Christian obligation of the Eucharist. Let the clergy provide abundant services at such hours as will enable the weary worker or the tired business man to obtain the needed fresh air. Let them see to it that masses are said punctually and with a certain holy alacrity. And let them remember, even when vacation time comes, that if for the laity the obligation exists of attending mass, *at least an equal obligation rests on the parish priest to see that there is a mass for them to attend.* Some of our priests seem to forget this, and find no difficulty in turning their congregations over to a lay reader while they are off at the mountains or shore. What can they expect of their people if they show no higher sense of duty?

The Curé D'Ars and Parochial Methods

REV. HAROLD BAXTER LIEBLER

PRAGMATISM has its limitations. The modern world and the modern church, to be sure, are ready to accept nearly any philosophy or methods which can be shown to work. But we must still demand that the philosophy or method be not utterly inconsistent with our own ineradicable ideas.

May I illustrate? We are learning, in these days, to apply the methods of "big business" to the church's work. We do it, not for the sake of imitating business methods, but because the methods have proved successful in their particular line, and we argue, most reasonably, that what works in business will work in religion. We have a commodity which we wish to place before people, to induce them to accept it. We are in precisely the position of a salesman. Then why not be sensible, and follow methods which salesmen successfully use? These methods do not involve us in any way in a denial of fundamental principles. The minister at his desk, surrounded by secretaries, amid the click of typewriters, may still wear his clerical collar, and "Rev." is as easily prefixed to his name as "Private" is suffixed, on the ground glass of his office door.

On the other hand, the method which it is my purpose to describe, while it was supremely successful in that every soul in the curé's parish was converted (assuming that conversion is the work of the church), postulates certain theories which are quite unacceptable to the modern mind. For this reason the method is not to be aped by any of our own clergy in the present generation, even though the method in itself worked. It is not recorded to what extent he succeeded in reforming the sewage of the town, or bettering housing conditions in the congested quarters. But

he did convert souls. Yet when this has been said for his method, all has been said.

We cannot be too firm in our warning against any attempt by ministers of the Episcopal Church to follow his methods, and for this purpose, before describing the methods, we shall show the utterly unacceptable postulates that underlie the methods.

The first is seen in the unconquerable belief which the hero of our tale had in God's interest in the conversion of souls. He did not conceive of himself as working alone, nor did he believe that he and his people must pull together. He thought of God as the great Worker, of himself, the saints in heaven, and the few devout ones on earth as working together against the devil who had a grip on most of his parishioners. He thought of Christianity as absolutely, not relatively, true. So narrow a view as this would immediately disqualify a religious worker today.

Then again he thought that holiness of life in a priest was as essential a quality as that of being a "good mixer." And he thought that the ability to pray was as important as that of pleasing the people, building up the parish, or even holding the young people.

No more need be said to show the hopeless impracticality of the whole idea. The present article is written only from an archaeological interest, and is in no sense intended as a contribution to the subject of pastoral theology.

Jean-Baptiste Marie Vianney, having served a short curacy under his friend and tutor, M. Balley, was sent to be *curé* of the little town of Ars, in the department of Trévoux. The population was then about three hundred, and nearly all were indifferent to religion.

"Go to Ars," said the vicar-general, "there is very little love for God there. You will enkindle it."

He found that the statement was all too mild. Men,

women and children alike were tepid. He set himself the task of turning their hearts God-ward.

Instead of hiring an office in the down-town section, or at least engaging desk-room and a few secretaries, Jean Vianney began by dividing his time among three duties. He visited his people, he prayed for them and for himself, and he wrote sermons.

He became, in fact, a "tireless visitor." "My people will not come to me," he said, "consequently I must go to them."

His visits were short and frequent. He never sat down while calling, nor partook of any food, not even a glass of water. He usually called at mealtime, when the men were at home, and talked to them while they ate. He knew farming, and he talked to them about their work. But he never left without speaking of the love of God and the privilege of fellowship with Him through the ministrations of the church. I don't know that he ever mentioned the church service as "inspiring" or "uplifting," or that he stressed the point that the church-going man gets in with a good crowd. He may even have gone so far as to intimate that their souls were in danger of going to hell if they were unwilling to make an effort to find God while here on earth, though it is to be hoped that he did not speak too dogmatically on the subject. But it is certain that his visits were not those of a "pleasant gentleman who happened to have been ordained," but those of a prophet sent by God to call men to repentance.

The second division of his working-time was devoted to his prayers. He made the parish church his home, and only ate and slept at the parsonage. These latter functions, it will be noted below, consumed a very small part of his time. "I will make it so that if the people want me for anything, they will have to go to the church to get me," he naively thought. And he spent hours daily in church, engaged in saying his office and pleading for his people. For every

minute he spent calling on his people he spent five minutes praying for them.

But this part of his work he dared not undertake alone. He felt his own unworthiness, and the weakness of his prayers. He also had a curious and most untheological idea of the loneliness of Jesus in the Blessed Sacrament, and he almost immediately arranged with the few of his parishioners who understood the idea to institute adoration and intercession. His first helpers in this work were an old peasant and a noblewoman.

The peasant used to leave his pick and shovel in the vestibule of the church, and devote several hours each day to prayer. He prayed before and after his long work in the fields and during the noon rest period. Knowing that the old man could not read, and seeing that his lips seldom moved in prayer, the *curé* once gave way to curiosity and asked:

"*Mon père*, what do you say when you pray so long to our Lord?"

"I say nothing, *M. le Curé*," was the reply. "I just kneel here and look at Him and He looks at me."

M. Vianney knew enough of modern methods to think that organizations in the parish would help forward the work, and get people interested. Had he lived a generation later he might have had a men's club, with pool rooms and monthly smokers, and a weekly dance in the parish house for the younger set. Had he lived today he might have realized that young people think a lot more of a curate who dances with the flappers of his congregation than of one who is continually talking religion. But we do not expect to find him a man ahead of his time. His organizations were the Confraternity of the Blessed Sacrament for men, and the Confraternity of the Holy Rosary for girls and

women. He was not even erudite enough to call it a Conso-rority. The purpose of these organizations seemed to be to get the people to practice their religion, what there was of it. To hold the people together seemed a secondary consideration with this iconoclast.

One evening he saw a group of giddy girls lingering in the rear of the church after vespers. Here was an opportunity for sounding them about getting up a young folks' scoiety, or some amateur theatricals, or at least a parish sociable. The girls probably would not have been eligible to the Girls' Friendly Society, had it existed then. But Jean Vianney followed no such course of action. Address them he did, but in such terms as these: "My children, we will, if you please, kneel down and say a chaplet together to ask the Queen of Virgins to obtain grace for us to do well what we are planning to do." He began the prayers, and the girls responded feebly, shyly. Many of this group were among his first converts, and became models of piety and regularity.

It may be inferred from this incident that Jean Vianney belonged to the extreme advanced wing of churchmanship, but here again he fails us, for he was not true to party principles in that he did not depreciate the value of preaching. So far from thinking that sermons do not matter, and a sacerdos need not concern himself greatly with the ministry of the word, or that a nice informal chat effects far more than a carefully prepared sermon, he spent hours, sometimes several days each week, in writing his hebdomadal homily. For him study was a martyrdom, and the preparation of a pulpit oration the most grievous of penances. Yet he devoted himself to the task with such unflagging zeal that his parishioners complained of the unreasonable length of his sermons. It would be difficult to determine

whether the sermons were harder to listen to or to compose and deliver. Nevertheless, as a result of his studious application, he overcame the lack of a natural gift of eloquence, and in his later days was able to preach and teach daily without any proximate preparation.

I have hinted above that the methods of the *Curé* of Ars should not be taken seriously as a pattern for the clergy of today. What follows, regarding his mode of life, will prove this point, for, were any fanatically inclined minister of the Episcopal Church to consider emulating his life, he would be called to a halt speedily by his wife, or, failing that partner, by the leading ladies of his parish. For the *Curé* of Ars owned but one soutane at a time, which he wore until it was ready to fall to pieces; he dined but once a day, and that on cold potatoes which were cooked all at once one day a week; he had no hat or cloak, and even gave away to a beggar a pair of trousers which his fellow priests (to remove the scandal which Vianney's appearance created) had given him. He slept on bare boards, or rather lay on them for a few hours each night. Towards the middle part of his ministry, and from then to his last illness, he labored from eighteen to twenty hours daily in ministering to souls who came from every part of the continent, and even from England, to seek counsel and absolution from him.

It remains only to speak of his method of financing the various interests of his household and parish. Doubtless the budget system was not properly presented to him; at any rate it seems not to have received his serious consideration. Needing a chapel he engaged his workmen, and built it. There was no money to pay the men. He went for a walk, telling his beads over the matter, and was interrupted in his orisons by a young man on horseback who, having established the identity of the *curé*, rode off after handing

him a purse of gold pieces sufficient to pay for the chapel. The orphanage which he founded he supported, in part at least, with money found in his bureau drawer or under his bed-clothes. These conditions fostered in his mind the idea that God was interested in furthering the cause of religion, and he had heard somewhere a sentiment to the effect that if one sought first the kingdom of God, physical necessities would somehow be provided. He probably kept no kind of accounts at all, and spent next to nothing on himself. All his money went to the poor, and he died with no possessions but the bare clothes he wore.

Of course his financial methods were as unsound as the rest of his activities. No one today should think of substituting them for the Every-Member Canvass of the Nation-Wide Campaign, which is showing itself as the practical way of running the church's business. Imagine the auditing committee facing a parish report with such items under the head of receipts: "From young man on a horse, 2,000 francs. From curé, found in his *sabot* 300 francs. From *curé*, discovered in kitchen sink, 800 francs, etc." The accounting wardens would bring some one to account!

Aside from its lack of system, the financial method of Jean Vianney failed to bring home to people a sense of stewardship. Money being the acid test of religion, and there being many people who show their interest, by preference, only by their financial support of the parish, we should aim to enlist their interest in this way first. Just as the Liberty Loans increased patriotism by giving individuals a share in the investment of the war, so the envelope system links people up with the church's activities. People who pledge to support the Episcopal Church, and have envelopes, will hardly ever desire to be buried by any except the Episcopal burial service.

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